Training *the* Teacher

Schauffler
Lamoreaux
Brumbaugh
Lawrance

FIRST STANDARD COURSE

TRAINING THE TEACHER

BY

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Committee on Education,
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Organizing and Conducting the Teacher-training Class

CHARLES A. OLIVER

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Teacher-training Needed.—No more serious problem faces the Sunday-school to-day than the question of securing more teachers and better teaching. We owe it to those who are called to teach the Word to see that means of thorough preparation be brought within their reach. The best teachers will welcome a better training for Christ's service and many good people who have not found their place in the work of the church will gladly engage in Sunday-school teaching after they have been specially instructed in the Bible and in the principles of teaching.

This book provides the essential elements for the teacher-training course in four sections: (1) The Bible material which is the basis for all Sunday-school instruction, under the title of "The Book," by Dr. Schauffler. (2) A study of the working of the mind at various ages and under differing conditions (a brief study of psychology), under the title of "The Pupil," by Mrs. Lamoreaux. (3) A study of teaching principles and the application of these principles (a brief study of pedagogy), under the title of "The Teacher," by Dr. Brumbaugh. (4) A study of the place in which this instruction should be given, that is, "The School," by Mr. Lawrance. Additional material for instruction will be found in the chapter "How the Bible came to Us" by Professor Ira Maurice Price, and "The Gist of the Books."

Starting a Class.—(1) No better beginning can be made than a prayerful conference between the pastor and the Sunday-school superintendent to determine the need and possibilities of teacher-training within the local school. (2) The nearest representative of organized Sunday-school work in your county or State will gladly furnish you with printed matter pointing

out the teacher-training plans in successful use in your denomination. (3) Select your text-book and familiarize yourself with it. (4) Call the teachers and officers together. Have a half-hour social feature, to be followed with an earnest address on the need and the plan of teacher-training. Teach a sample lesson from the text-book. Endeavor in that meeting to secure at least a few persons who will agree to enter a class and will promise to do personal work to secure other members. But do not make the mistake of requiring a large class before beginning. A leader and two or more students will constitute a class.

Who Should Enter the Class?—Two general plans are now in operation. One provides for a training class for *present teachers*. This class should meet at a convenient time during the week to follow the course in a teacher-training text-book. A whole evening could profitably be given to class work. If this is not feasible the class may meet for study at the time of the weekly teachers'-meeting or before or after the mid-week prayer service.

A second plan provides for the training of *prospective teachers*, and this may be done in a class meeting at the time of the regular school session. These should be found in the senior and adult departments of the school and should be sixteen years of age or older. The most promising young people in the school should be sought for membership in this class. If possible, a separate room should be provided so that the time of the closing exercises of the school could be added to the lesson period of the class. This will enable the class to devote ten minutes to a brief study of the spiritual teachings of the general Bible lesson for the day and yet leave a half-hour or more for the training lesson.

It should not be overlooked that if a class for present teachers is established, the officers of the school will find the course invaluable and parents will secure very helpful instruction in the care and nurture of young children.

Making the Class a Success.—It is possible for one student to follow a teacher-training course alone, but it is very desirable for two or more to join and take the course in class. Several persons meeting for conference will bring better results than the same persons studying individually. The class should have a leader who is a sympathetic, patient, tactful Christian man or

woman, who will inspire the members to continue in their work, and who will see that every session of the class is a conference and not a lecture. Indifferent work should be discouraged. The members of the class are more likely to continue to the end of the course if they have the consciousness of mastering the work. The question and answer method should be emphasized, and the entire period of the class should be given at frequent intervals to reviews. Illuminating essays and talks may be brought into the class, but these should be brief, and should deal in a simple way with side-lights on the lesson assigned for that period.

It is very desirable that the class should be enrolled with the denominational teacher-training department and with the State Sunday School Association. This enrolment will furnish the officers of these organizations with information which will enable them to keep in touch with the class and to send from time to time helpful and inspirational suggestions. The enrolment of the class will also cause the members to feel the importance of the course and will strengthen the sense of obligation to do thorough work.

The official examinations are of the greatest importance, and should be taken by every member of the class. These examination tests intensify interest, and help to hold the class together until the end of the course.

Great encouragement will be given to the members of the class if public recognition is made of their work from time to time. Brief words spoken in public commending the work which is being done will often tide some faltering member over the crisis of hesitation. The denominational Sunday-school leaders and officers of organized Sunday-school work frequently may be called upon to lend encouragement by their helpful presence at some public function of the class.

The diploma issued by the denominations or by the International Sunday School Association is a fitting recognition of work done, and gives the student a place in the enlarging fellowship of trained teachers. Alumni Associations are being formed in the States with annual reunions. Graduating exercises should be provided, and these should be impressive and dignified services

that will show to the church and community the emphasis the Sunday-school is placing on high grade work.

The Sunday School Times Company does not offer any certificates or diplomas, nor does it conduct any teacher-training classes. All this is carried on by the denominations, or through the agency of the State Sunday School Associations.

THE BOOK

A. F. SCHAUFFLER, D.D.

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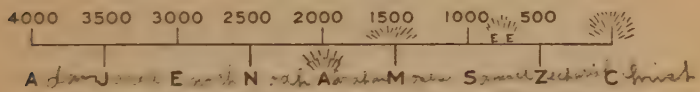
Teaching Hints

Leaders of classes, and individuals pursuing these studies apart from classes, are urged to read the chapter entitled "Teaching Hints," on page 259, before beginning this section

The Bible

1. Methods of Bible Study.—Microscopic study of the Bible is the study of smaller portions, such as single verses, or parts of chapters. Many sermons adopt this method. It is good for many purposes. But it fails to give the larger views of Bible history that the teacher needs for effective work. The telescopic method takes in large sections of the Word, and considers them in their relation to the whole of revelation. This is the method that will be adopted in these studies.



2. To assist in the study of a general survey of Bible history, we give as a memory outline above a chart of the centuries between Adam and Christ. We use in this the chronology in our Bibles, not because it is correct, but because scholars have not yet agreed on a better, especially for the ages before Abraham.

All the names are well-known but that of Jared, and his is put in merely to mark the close of the first half-millennium. Memorize these names so that you can reproduce the chart without looking at the book. This exercise of memory will enable you to locate the chief events of Bible history roughly in their appropriate chronological environment. Are you reading about any event in the wanderings of Israel? Of course you are between the letters M. and S. Is it a story of Elijah that you are studying? Then the event must lie between the letters S. and Z. Or is it the biography of Nehemiah that forms your lesson? Then it must lie to the right of the letter Z.

3. One peculiarity of the Bible narrative is that at times it is quite diffuse, and covers much space on the sacred page, while at other times it is most highly condensed. For example, the first twelve chapters of Genesis cover over 2000 years at the lowest computation. All the rest of Genesis (thirty-eight chapters) covers the lives of four men, Abraham, Isaac, Jacob, and Joseph. The first chapter of Exodus covers centuries

while all the rest of Exodus, all of Leviticus, all of Numbers and all of Deuteronomy cover only forty years. Surely there must be some good reason for this. Again, two chapters in Matthew and two in Luke cover thirty years of our Lord's life, while all the rest of the four Gospels cover only three and a half years.

4. Another peculiarity of the Word is that the miraculous element is very unevenly distributed. At times miracles abound, and at other times they are but few in number. In the first eleven chapters of Genesis, covering more than 2000 years, there are few miracles, outside of those of the creation. But in the period after that, covered by the four great Patriarchs, we find more miracles than before.

During the Mosaic period, beginning with Exodus 2, we find that miracles begin to multiply as never before. For instance, God fed his people for forty years (except on the Sabbath) with manna. Again, in the times of Elijah and Elisha, the narrative amplifies, and the miracles multiply. And once more when we come to the Messianic period, as exemplified in the story of Christ, the narrative becomes fourfold, and the miracles multiply as never before. What is the reason for this amplification of narrative and simultaneous multiplication of the miraculous? It is because these periods were exceptionally significant. In them God was trying to teach men lessons of peculiar importance. So he led the writers to tell the story more in full, and he himself emphasized the teaching by his own Divine interposition.

5. In the Patriarchal period God was calling out him who was to be the founder of that people which was to preserve God's law through the ages, and from whom at last was to come Jesus, the Redeemer of the world. This was a most important period, and one with which we might well become acquainted.

6. In the Mosaic period God was bringing out his people from bondage and was giving to them laws that were to shape their national life for all time. He was also giving to them a typology in high priest, tabernacle, and sacrifice that was to lead them in the way of truth until, in the fulness of the time, he was to come who was the fulfilment of both law and type, Jesus of Nazareth, the Lamb of God, and the Son of God.

7. In the period of Elijah and his great pupil, Elisha,

God was making a great effort to call back to himself Israel, or the Northern Kingdom, which had been led into gross idolatry by Jeroboam, and later by Ahab.

8. In the Messianic period God was fulfilling all that he had promised from the beginning as to a Redeemer who was to come. He who had spoken to the fathers through the prophets, and the various types, was now to speak to men through the person of his Son. Good reason then why, at the four periods to which we have called attention, God should provide that the narrative should be more full than at other times, and that simultaneously there should be the marked intervention of the miraculous, to prove that God was truly speaking to men, and giving them divine directions as to how to act, and what to believe.

9. It follows, then, that there are four periods to which we should pay especial attention, as being of unusual importance, and these are the Patriarchal period, the Mosaic period, the period of Elijah and Elisha, and the period of the Messiah. If the student be well posted as to the occurrences during these periods, and their teaching, he will have at least a good working outline of the whole of the Bible history in its most important developments. To emphasize these periods we have added on the chart in the Memory Outline the dots that will be seen, multiplying them at each period somewhat in proportion to the multiplication of the miraculous element in the narrative.

Test Questions

What two ways are there of studying the Bible?

What advantage is there for our purposes in the second method?

Give the nine names that divide the Old Testament times into periods of five centuries each.

What chronological peculiarity do we find in the Bible narrative?

Give some examples of this. (Pick out other instances of this yourself.)

What peculiarity do we find in the distribution of the miracles?

Name the four periods in which the narrative amplifies and at the same time the miracles multiply.

Lesson 1

The Old Testament Division

PRINCIPAL EVENTS

Prelude.—The story of creation (Gen. 1, 2). God was the author of all and no idolatry was to be permitted.

First Period.—Adam, the first man; sinned and fell (Gen. 3).

Second Period.—Noah, the head of a family, saved in the ark from a devastating flood; a new beginning for the human race, followed by another failure (Gen. 6, 7, 8). The tower of Babel (Gen. 11 : 4). Confusion of tongues (Gen. 11 : 5–9).

Third Period.—The chosen family, under Abraham, broadens to tribal life. The descent to Egypt (Gen. 46). Prosperity (Gen. 47 : 11), followed by oppression (Exod. 1 : 8–22). Moses the deliverer (Exod. 3 : 1–11). The march out of Egypt (Exod. 12). Legislation at Mount Sinai (Exod. 20). Entry into Canaan (Josh. 1–4). Times of the Judges. (Judg. 1 to 21).

Fourth Period.—Three kings in all Israel—Saul, David, Solomon (1 Sam. 10 to 1 Kings 12). The divided kingdom.

Fifth Period.—The captivity (2 Kings 25). The return. Ezra and Nehemiah.

Leading Names.—First and Second periods—Adam, Noah; Third period—Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samuel; Fourth period—Saul, David, Hezekiah, Josiah, Elijah, Elisha, Isaiah, Jeremiah, Amos, Hosea; Fifth period—Zerubbabel, Ezra, Nehemiah, Haggai, Zechariah, Malachi.

TIME.—From an unknown time to about 400 B. C.

LANDS.—Armenia, Chaldea, Palestine, Egypt, Persia.

SIGNIFICANCE OF EVENTS.—The Old Testament begins with a statement of the creation; tells of the introduction of man, "made in the image of God;" records the downfall of man and God's many efforts to redeem him; recites the incidents of God's dealings with chosen individuals, selected families and a particular nation; continues with this nation separated into two parts and held captive by a foreign power, and closes with the return of a part of Judah. With the entrance of sin came the promise of salvation through one who should come out of the chosen (Jewish) nation.

The Old Testament Preview

NOTE.—The Chronology used throughout is based on "The Dated Events of the Old Testament," by Willis Judson Beecher.

1. Two Great Divisions.—In biblical history here are two great divisions, that of the Old Testament and that of the New Testament. It is well to have clear outlines in our minds with regard to the great outstanding characteristics of these periods. In making these divisions into the periods that follow we have no "Thus saith the Lord" for our guidance, but use the best common sense that we have. Others might make a different division, but we give that below as at the least suggestive.

2. Prelude.—The great prelude of creation. Here we are told that all things find their origin in God. This teaching is in contradistinction to the claim that matter is eternal. It also denies the doctrine that the world was made by chance. It places the beginning of all things seen in the power of One who is from eternity to eternity. This satisfies the cravings of the human heart as no other teaching does.

3. First Period.—Adam to Noah. Here we have the first stage in the drama of human history. In it we find the beginnings of the human race, of sin, and of redemption. Three most important beginnings. It is covered by Genesis 2 to 5 inclusive. It is marked by total failure on the part of man. "Every imagination of the thoughts of his heart was only evil continually" (Gen. 6: 5) Man proved himself recreant to God's holy law.

4. Second Period.—Noah to Abraham. Chapters 6 to 12 God makes a new beginning with the family of Noah. But, as before, man proves himself disobedient and faithless to his God. We find a great civilization, but little godliness. For the second time man proves a failure, so far as obedience to God's law is concerned. Man in his pride says, "Come, let us build," while God on his part says, "Come, let us confound" (Gen. 11: 4 and 7).

But little space is given in the Bible to these two periods, for they are in reality preliminary to the third, which is of vastly more importance than the two put together.

5. Third Period.—Abraham to Kings. Genesis 12 through to 1 Samuel 9. This is a most important period. Here God changes his method of treating man. From henceforth he will chiefly communicate truth to mankind through a chosen family and nation. Not that no man outside of this circle can know God's will, but that especially through Abraham and his seed God chooses to make his will known, until, in the fulness of time, Jesus, the son of Abraham according to the flesh, shall come and reveal clearly God's love and redemption to men.

In this section we have the story of the patriarchal family, first coming out of Ur of the Chaldees, and living for a while in Canaan. Then they go down to Egypt, and at last are oppressed. After being welded together in the furnace of affliction they are brought out with a mighty hand and an outstretched arm, and in the wilderness they receive the law of God through their great leader, Moses. Here too they learn the way of acceptable worship, and are prepared for entry into the Land of Promise. Then follows the conquest of the land under Moses' successor, Joshua. Now comes the period of the Judges, when God rules his people directly through these divinely called men. This is easily seen to be a most important period. All this time Israel only is monotheistic (believing in one God), but all the other nations of the earth are grossly idolatrous. During this period we see that so long as God's chosen people obey him they prosper, while as soon as they disobey disasters begin to multiply.

In this period, too, was given that legislation which has been

the foundation of all the legislation of civilized nations from that time to this. Here also we have the foundations of that system of types that culminated in Jesus, great David's greater Son. Sacrifice, high priest, tabernacle, here have their origin or their development. In all the history of the world up to that time there was no period so fraught with blessings for mankind as was this period.

6. Fourth Period.—Kings to captivity. 1 Samuel 9 to 2 Kings 25. This may be divided into two parts:

(1) The united monarchy. This lasted one hundred and twenty years, and had three kings, Saul, David, Solomon. Saul brought something of order out of national chaos. David carried this still farther and made Israel truly a great nation. Solomon, however, through too much luxury and many political alliances, sowed the seeds of national decay.

(2) Now comes the division of the monarchy, brought on by the folly of Rehoboam, Solomon's son. Because of his refusal to lighten the heavy taxes, ten tribes revolted and established a kingdom under Jeroboam. Ever after this they were known as Israel, also called by us the Northern Kingdom. The Kingdom of Judah is also known as the Southern Kingdom.

Israel, or the *Northern Kingdom* went from the worship of the golden calves to that of Baal, and continued on the downward course until they went into captivity. They had only one good king, named Jehu, and he was none too good.

Judah, or the *Southern Kingdom* fared somewhat better, though even here there was much idolatry. At last Judah too went into captivity, on account of its sin. It is most suggestive to compare the triumphant entry of Israel into the land, and its shameful exit in chains and tears. It was all brought about through abandoning the God of Abraham. There are some in modern days who claim that Israel had naturally a monotheistic tendency, and on that account slowly worked its way out of polytheism into monotheism. The writer does not so read the history, but finds that Israel had an inveterate tendency to polytheism, and that God only cured it of this sin through the sorrows of the captivity.

7. Fifth Period.—Captivity and return. Read Ezra and

Nehemiah. This is not a period of great glory, like that of Solomon's reign. But it is a period most remarkable on account of the fact that Judah was now strictly monotheistic, and from that day to this, over two thousand years, it has remained so. In the furnace fires of captivity God cured his people once and forever of their besetting sin, idolatry. This is a most remarkable fact, for the nations into which they went as captives were themselves totally idolatrous.

In this period comes the building of the second temple, the reform under Ezra, and the building of the walls of Jerusalem, under Nehemiah.

8. Now the story closes for four centuries and does not open until the New Testament times (with which we shall deal later on) begin.

Test Questions

Into what two great divisions is the Bible divided?

Give the theme of the Prelude to the Old Testament.

Give the extent of the first period.

What was its outcome?

Give the extent of the second period.

In what moral condition did its termination find mankind?

From whom to whom did the third period reach?

What change in God's method of revelation did the third period manifest?

With what family did God begin now to deal more specifically?

Where did family life merge into national life?

What two important phases of divine revelation did this period include?

Give the limits of the fourth period.

Give the two divisions of period four.

Give the cause of the division of the United Kingdom.

What was the course of history in the Northern Kingdom?

What course did history take in the Southern Kingdom?

Give the two prominent features of period five.

What marked change had come over Judah between the captivity and the return?

Give the great names that are prominent in the several periods into which we have divided the Old Testament times.

Lesson 2

From Creation to Abraham

Old Testament Division—Prelude, First Period, Second Period

PRINCIPAL EVENTS

Prelude.

Account of the Creation.—The creation days: Light (Gen. 1 : 3–5); firmament (1 : 6–8); land and water separated, vegetation (1 : 9–13); heavenly bodies—sun, moon, stars (1 : 14–19); fish, birds and animals (1 : 19–25); man (1 : 26-31).

First Period.

Creation of Man.—Man made in God's image (Gen 1 : 27); creation of Eve (Gen. 2 : 21, 22). Entrance of sin and the fall (3 : 1–6); Cain, son of Adam and Eve, killed his brother Abel (4 : 3–8).

Second Period.

The Flood.—The prevalence of wickedness (Gen. 6: 5) caused God to destroy the population of the world by flood, with the exception of Noah, his family, and selected animals (Gen. 6–8). God made a covenant with Noah not to destroy the people again by flood (9: 8–17).

The Tower of Babel.—The wickedness in the heart of men found expression in the building of the great tower of Babel, and the punishment therefor was the confusion of tongues (11 : 1–9).

TIME.—From an unknown time to 1928 B. C.

PLACES.—Garden of Eden, Western Asia, Babylon.

SIGNIFICANCE OF EVENTS.—The creative period marks God as the supreme author of the universe and of its inhabi-

tants; sinless at first, man falls, and begins the battle with evil which shall cease only with the ultimate complete triumph of Christ, the Redeemer. The flood marks the first of a series of tremendous efforts to save the world from the thraldom of sin.

Before the Chosen Family

9. Prelude.—This is the beginning of all things, and well suits the cravings of the human mind. It says, "In the beginning God created." This beginning does not go as far back as that of John 1 : 1, for that antedates creation and points to a beginning before God created. That is, John sweeps back to that beginning when as yet there was none but God. If this statement of Genesis 1 : 1 is compared with creation myths as found among other nations, it will at once be seen to be far grander and more in accord with our best thoughts of the divine activity. Unbelief may say, "In the beginning matter," or "in the beginning force," but that does not satisfy the human heart as do the words of the sacred writer.

In this beginning we see the origin of all things. Genesis means "beginnings," and in this book we find the beginnings of matter, of vegetable life, of animal life, of man, of sin, of sacrifice, of material civilization, of the Covenant People, and of Redemption. Truly a wonderful book. Well has it been said that "*Genesis enfolds all that the rest of the Bible unfolds.*" In this book we find the germ of all that is to follow. If we would know the inner significance of all that we find in Genesis we must look to Revelation.

10. Period One.—Adam to Noah. Here comes the story of the creation of man. Innocent he was at the first, but in the trial to which he is brought, man fails, and disobeys. As sinner, he now hides from the face of God, and has to be sought out by his heavenly Father. Sin created a barrier between God the Holy One and man the sinner. Then it is that God begins his work of redemption, and in Genesis 3 : 15 we see the first promise of that redemption that is to be fulfilled in Jesus in later days. In this period we see the first sacrifice, and in it, too, we come across the full fruitage of hatred, which culminated in

murder. Man proves to be a sad failure, and the record is that God looks down from heaven to see how man is acting. "And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6 : 5). From that day to this, man when left to himself reproduces this picture, as may be seen in those lands where there is no light of the gospel of the grace of God.

The chief characters of this period are Adam and Eve, Cain and Abel, Enoch, who "walked with God: and he was not; for God took him," Noah and his three sons—Shem, Ham, and Japheth.

11. Period Two.—This lasts from **Noah to Abraham.** God blots out the human race as it then existed and begins it anew. So far, all that we know of the human race lived in the Euphrates valley, and all modern research confirms the Bible statement with regard to this. It need not be maintained that the flood was universal, in the sense that it covered the whole world, as we now know it. All that is needful to believe is that the "known world" was subject to a devastating flood that caused the human race to perish, with the exception of Noah and his family. Warned by God Noah builds the ark, and embarks in it. The rains descend and the fountains of the great deep are broken up, and the land is submerged. In due time, the rains cease, and the floods dry up, and Noah sends out first a raven, which returns not. Then he sends out a dove, which comes back to the ark, not finding any resting-place. In seven days he sends out another dove, which returns bringing an olive-leaf in her mouth. The third time he sends forth a dove, which returns not. Then in due time Noah goes forth from the ark, which had rested on Mount Ararat in Armenia.

12. Now follows the beautiful story of the sacrifice that Noah offers, and the promise of God never again to send a deluge on the earth. This promise is confirmed by the symbol of the rainbow. Of course there had been rainbows before this, but this time God takes the rainbow and makes it a symbol of his mercy to sinful man.

13. The Tower of Babel.—In this period we there is a great

advance in civilization, as may be seen by a careful reading of Genesis 10 : 1–32. Cities are built and nations are founded by the descendants of the Patriarch Noah. But the evil tendency of the human heart again shows itself, and the pride of man's achievement fills the heart of the descendants of Noah. Then comes the story of the tower of Babel, and in this we read most significantly, "And they said, Come, let us build." To this God's reply is "Come, let us confound." Man's pride is to be abased, and put to confusion. So the human race is scattered abroad and its cherished plans are broken up. For the second time, man is seen to be a failure, and there is call for another way of dealing with the race if the truth is to be preserved. This third beginning is to be found in Period Three, with which our next lesson will deal.

Test Questions

State how the Gospel of John has a sweep farther back even than Genesis 1 : 1.

What beginnings may we find in the book of Genesis?

How does man act toward God, as soon as he transgresses his law?

Where do we find the beginning of the story of redemption?

Give the names of the chief actors in this first period of Bible history.

Give the divine estimate of the moral condition of man before the flood.

Where does the Bible place the story of the beginnings of the human race?

Give the story of the building of the ark and of the flood.

In the second period, what may we say of civilization? How did its magnitude show itself?

Give the record of the scattering of the human race.

Was the second trial of man any more successful than the first, regarded from the religious standpoint?

Lesson 3

From Abraham to Jacob

Old Testament Division—Third Period

LEADING PERSONS

Abraham.—Lived in Ur of the Chaldees. Called by God to leave country and home and kindred to go to Canaan, the promised land (Gen. 12 : 1 to 25 : 11).

Isaac.—Son of Abraham (Gen 21). Proposed as a sacrifice (Gen. 22 : 1–19). Married Rebekah (Gen. 24).

Esau.—Son of Isaac. Sold his birthright to his brother (Gen. 25 : 27–34).

Jacob.—Son of Isaac. By a trick secured his father's parting blessing, to which Esau was entitled (Gen. 27 : 1–45). Journeyed in search of a wife, and married (Gen. 28: 10 to 31 : 16). Returned and was forgiven by Esau (Gen 31:17 to 33 : 20). His name changed to Israel and he became the father of the Jewish nation (Gen. 35:9–15). Had twelve sons, who become the heads of the Twelve Tribes of Israel (Gen. 35 : 23–27).

TIME.—1928 B. C. to the birth of Joseph, 1752 B. C.

PLACES. — Ur of Chaldees, Canaan, Egypt.

SIGNIFICANCE OF EVENTS.—With Abraham God began a course of dealings with man which continued for about two thousand years. Setting apart Abraham with his family was really the beginning of the chosen nation, although the national life did not begin until after the escape from Egypt (see Lesson 5).

Abraham, the Father of the Faithful

14. The Bible Deals Largely in Biographies.—If you know well the stories of the great Patriarchs, you know the best part of Genesis. Again, if you know the stories of Moses, Joshua, Gideon, Samuel, David, you will have mastered most of the history of Israel from Exodus through 2 Samuel. This is the reason why in these lessons we deal so largely with Bible biographies.

15. Abraham.—Abraham was one of the greatest men in all history. He was the founder of that people through whom we have received all of the Bible, excepting only what Luke, the beloved Physician, has given us. This of itself is no small distinction. But more. He is the great progenitor of him whom we know as the Messiah and the world's Redeemer.

16. Abraham and his Call.—The call came to him in his home in Ur of the Chaldees. Exactly in what way it came we are not told. It may have been an inward call, such as believers to this day have at times. Bear in mind that Abraham's ancestors were idolaters, and that the land in which he lived was totally idolatrous.

This call was twofold. It was a call "out of," and a call "in to." Out of home and family and religious antecedent. In to a new environment geographically, socially, religiously.

This call he obeyed at once, and forth he went, not knowing his ultimate destination. At Haran he paused until the death of his father. Then on he went. How he knew what direction to take we are not told. It may have been that he pushed forward as the migrating bird pushes ahead, driven by a kind of inward impulse, blindly but surely. This at least is my idea.

17. Abraham and the Land.—At last Abraham comes to Shechem, and there for the first time God tells him that this is the land of which he had spoken. There, for the first time in that land, an altar was raised to the true God. From that day to this, and to the end of time, that land and the Chosen People have been and will be identified.

18. Abraham and Egypt.—Driven by famine, the Patriarch goes down to Egypt. There is no record that he was divinely guided in this, and from the fact that there he gets into trouble,

and that God does not appear to him at all in Egypt, we may infer that this was not any part of the divine plan. God does not appear to his servant again until he returns to the Land, and builds his altar "where it was at the first" (Gen. 13. 1–18)

19. Abraham and Lot.—Lot was Abraham's nephew. His character differs widely from that of his uncle. Mark, in his dealings with his greedy nephew, the grandeur of the Patriarch's character. As the land cannot "bear" the two sets of flocks, Abraham gives Lot the first choice of the land, and declares that he will take what Lot leaves. This is not after the manner of the "natural man." Decency would have led Lot to decline his uncle's generous offer. But Lot was not decent, and so seized all that he could. In the end this led to Lot's ruin. It is most suggestive to note the steps in Lot's career. First he pitched his tent "towards" Sodom. Then we find him "in" Sodom. Then he sits in "the gate" of Sodom—that is, he has become a prominent man in that accursed city. Soon we see him involved in the overthrow of Sodom by the four kings. Still he returns to that city, after his rescue by his uncle. And at last he has to escape from its final ruin, penniless. We read in 2 Peter 2: 7 that Lot was vexed with the wicked life of the Sodomites. It has always seemed a pity that he was not sufficiently vexed to get out from the city, bag and baggage, long before he did.

Again look at Abraham when he had gained the victory over the kings as told in Genesis 14. How grandly he stands, refusing to touch what comes from Sodom from a thread to a shoe latchet. By the laws of war in that time all the "loot" was his. But he would not touch it. Bear in mind that this was 2000 years before the Golden Rule was given, yet here we have a man exemplifying it grandly. What a contrast between Abraham and some of the troops in modern sieges, where they have seized all that they could lay their hands on. This was nearly 2000 years after Jesus uttered the Golden Rule. Who was more truly Christ-like, Abraham 2000 years B. C. or we, 2000 years A. D.?

20. Abraham and Hagar.—The Patriarch was not a perfect man. He sinned in Egypt (Gen. 12: 10–20), and again, as told in Genesis 20: 1–16. Again, his faith in God's promise that he should

have a son seems to have grown dim. So he yields to Sarah's suggestion, and takes Hagar. (Gen. 16). In judging him for this, bear in mind that he had not the light that came in later days, through the further revelation of God's will. Then Ishmael was born. It is most suggestive that from Ishmael, who was not a "child of faith," sprang in later days Muhammad the great antagonist of Jesus Christ, who came from Abraham through Isaac, the "child of faith."

21. Abraham and Isaac.—To understand the command of God in relation to the sacrifice of Isaac, we must bear in mind the customs of those days in Canaan. As we now know, through excavations in that land, human sacrifices were common. Remembering this, my own impression is that God intended to teach his servant two things by this command. First, that all human sacrifices were abhorrent to God; and second, that his obedience must be unquestioning. God never intended that Isaac should be sacrificed. This is apparent from the whole narrative. His command was a "test" of the utter obedience of the Patriarch. This test Abraham met grandly. He was willing to trust God to the last, though he could not see the reason why. Then God showed him that his son was not to be sacrificed, and provided in Isaac's place a ram for an offering.

The story of procuring a wife for Isaac is truly oriental in its setting. But bear in mind, it was accompanied with prayer. Though it is not in accord with Western methods of courtship, it turned out quite as well as many modern marriages made after the custom of twentieth century "society."

22. Abraham and Sodom.—Here again we have this man in a grand light. He pleads for Sodom, and that, in spite of its utter worthlessness. But there are not in all of Sodom twenty righteous men to be found. Lot's family even, merely scoff at him, and refuse to believe his warning. It is most suggestive in this connection, that "God remembered Abraham, and sent Lot out of the midst of the overthrow." (Gen. 19: 29.) Lot's best asset in his life was not his real estate in Sodom, but his godly uncle far from that wicked city. Just so the best asset that any modern city has, is not its stocks and bonds, or real estate, but the truly godly people who live in its midst.

23. Abraham and Machpelah.—There are two places in Canaan most intimately associated with Abraham. These are Shechem, where he first learned that he was in "the Land" at last, and Machpelah, where he laid Sarah to rest and where he himself was buried. Here also were buried Isaac, Jacob, Rebekah, and Leah. (See Gen. 25:9, 49:30, and 50:13.) It would not be very surprising if some day we were to recover their bodies from that historic burying-place. Stranger things have happened.

Test Questions

In what does the Bible deal largely?

Give the names of the great characters of the Old Testament up to David.

In what two respects was Abraham one of the greatest men of history?

In what respect was the call of Abraham a twofold call?

What was the religious environment of the Patriarch in his home?

Where did Abraham first know that he was in "the Land"?

What did he there "raise" at once?

What makes us think that God did not direct Abraham to go to Egypt?

What characteristics did the Patriarch show in his relations with Lot?

How did Abraham's faith show somewhat of an eclipse in the matter of Hagar?

Who was one of Ishmael's descendants, and what does this suggest?

To whom did Lot owe his deliverance from Sodom at its overthrow?

Who were buried in the Cave of Machpelah?

Lesson 4

Joseph

Old Testament Division—Third Period (Continued)

LEADING PERSON

Joseph.—Son of Jacob. A favorite son (Gen. 37 : 3) and a dreamer (Gen. 37 : 5–11). Hated by his brothers and sold into Egypt (Gen. 37 : 12–28). A slave, but honored; then cast into prison (Gen. 39 : 1–20). By interpreting a dream of Pharaoh he was brought into high honor, and became Pharaoh's prime minister (Gen. 40 : 1 to 41 : 45). Stored up grain in Egypt to provide for a famine; relieved the needs of his brothers, who journeyed to Egypt in search of food; finally invited his father's family to live in Egypt (Gen. 42 : 1 to 47 : 12).

Other Persons.—Pharaoh, king of Egypt. Potiphar, an officer of Pharaoh, owner of Joseph the slave. The butler and the baker of Pharaoh, confined in prison while Joseph was there, and the indirect means of Joseph's exaltation. Jacob, Joseph's father; and Joseph's brothers who sold him into Egypt.

TIME.—1752 B. C. to 1643 B.C.

PLACES.—Dothan, in Palestine. Egypt.

SIGNIFICANCE OF EVENTS.—As a result of Joseph's invitation to his father and brothers, with their family, to come to Egypt and partake of his bounty, the Hebrew nation, through its leader, was transplanted to Egypt. Their sojourn as a people lasted many years; and brought them into subjection to the Egyptian monarch (Exod. 1: 8–14).

Joseph—Prisoner and Prime Minister

Here we have a wonderful character. The life of Joseph may be divided into two parts. First, his humiliation. Second, his exaltation.

24. Joseph's Humiliation.—Genesis 37, 39, and 40. We see him first as his father's favorite, unwisely made conspicuous by the dress that his doting father gave him. This arouses his brothers' envy. This envy was further intensified when Joseph told them the dreams that he had, which plainly foretold his exaltation, but which made them angry. Even his father seems to have balked at the second dream (Gen. 37 : 10). Now comes the cruel plot of the heartless brothers, planned at Dothan, though, through the providence of God, not fully carried out. Their definite purpose is to put him out of the way, "and we shall see what will become of his dreams."

25. Here then we have a clear statement of God's plans and men's plans with regard to this seventeen-year-old lad. God proposes to make him mighty in deeds for the welfare of God's people. Men propose to put him to death. These two plans cannot both be carried into effect. Which is to prevail? The story is a fascinating unrolling of the divine plan and the complete thwarting of the human plan.

26. Joseph the Slave.—The brothers change their plan, and sell Joseph to traveling Midianites. These take him to Egypt, and sell him to Potiphar, an officer in Pharaoh's court. Note here his fidelity in all things, so that he becomes really the overseer in Potiphar's house (Gen. 39 : 6). Instead of resenting his purchase by Potiphar, he takes things most patiently, and does his duty bravely.

27. Joseph in Prison.—Once more, through no fault of his own, Joseph suffers further degradation. To prison he goes. We said "through no fault of his own." This is an understatement, for it was on account of his fidelity to his master that he was shamefully traduced, and so sent to jail. Yet even here his spirit of loyalty to duty did not desert him. Again we find him trusted and put in charge of all prison matters. (Gen. 39 : 22, 23.) But what has become all this time of God's plans for Joseph?

Are they to be thwarted? Nay, wait until the fulness of time, and then note how God's plans ripen, and are fully perfected. In the meantime note Joseph's wonderfully sweet spirit. See how he notices the sad countenances of butler and baker in prison. Note how he sympathizes with them, and tries to help them. Here again, as in the case of Abraham, we see the exemplification of the Golden Rule, long before it was uttered. Had Joseph been like some modern men, he would have taken vengeance on the butler and baker, they being Egyptians. He would have said, 'These Egyptians have enslaved and imprisoned me for no fault of mine. Now is my chance, and I will pay them back." But no such bitter thoughts seem to have entered his pure mind. In the meantime note his steadfast faith in God and his persistent loyalty to duty, however hard that might be.

28. Joseph's Exaltation.—This came with a leap. The story is familiar. But in studying the lesson, let the student not fail to read it once more, most carefully. If it seem somewhat incredible that Pharaoh should make a prime minister out of a prisoner at one stroke, bear in mind that in the East they do not do things in Western fashion. Even to this day

"East is East, and West is West,
And never the two shall meet."

The writer during his boyhood knew of a case illustrating Eastern methods, which took place when he was living in his home in Constantinople. The Sultan had a dentist. One day while his dentist was off hunting, the Sultan got a toothache. He sent for his dentist, but could not get him. His courtiers then got hold of a poor dentist who could hardly make his living. He went to the palace and extracted the offending molar. At once the Sultan deposed his regular dentist, put this man in his place, created him a pasha, or peer of the realm, gave him a large stipend, and a palace in the city and another in the country. Thus at one stroke the man passed from obscurity to prominence, and from poverty to wealth. This is the manner of the East.

Now we begin to see God's plans working out manifestly. Yet all this time his brothers think that their plans have succeeded

and that the "dreamer's" career is ended. No, the "dreamer's" career has just begun.

29. The Seven Years of Plenty.—Now follow years of great activity, and of much honor for the former prisoner. Up and down the land he goes and gathers grain in untold quantities. As he goes they all cry, "Bow the knee," and prostrate themselves in the dust before him. At seventeen years of age he was sold by his brothers. For thirteen years he was slave, or prisoner. Now for seven years he is prime minister. Yet all the time Jacob thinks that his boy is dead. How little did the old Patriarch suspect that during all these weary years God was working out his blessed plans for his people.

30. The Seven Years of Famine.—Once more Joseph and his brothers stand face to face. The last they saw of him was when they heard his bitter cry, and turned a deaf ear to his entreaty. Twenty years have made a great change in him and they do not recognize him. His treatment of them may seem harsh, but he knew what kind of natures theirs were, and that to do them good he must first humiliate them. Out of kindness he was stern. To mend them and their ways he must first break them.

31. Israel in Egypt.—God had told Abraham that his seed must go down to Egypt, and now comes the fulfilment of that prophecy (Gen. 15 : 13–15). During the life of Joseph all went well with the sons of Jacob. They had the best of the land, and dwelt in peace. God's plans have been carried out to the minutest details, and the plans of evil-minded men have miscarried. God has caused even the wrath of man to praise him, and the remainder he has restrained. Joseph's brethren are content to bow before him, and even Jacob sees that his words of Genesis 37 : 10 were not wise. The wisdom of man is seen to be folly, and it has been proved that "the foolishness of God is wiser than men." (1 Cor. 1 : 25.)

32. Joseph's Faith.—On his death-bed Joseph takes an oath of his people saying that God will surely visit his people and bring them in due time to the land promised to Abraham. He charges them to remember his body when they march out, and take it with them, and lay it away in its final resting-place in the Land of Promise. Many years pass. Liberty is exchanged for oppression.

The bitter cry of the people rises to God. All this time the body of Joseph (doubtless embalmed) is not finally buried. His real funeral has not yet taken place. This is the longest delayed funeral on record. Then at last comes the Exodus, and lo, they remember that oath that Joseph took of them, years before, and out with them goes his body. For forty years they carry it with them, and only then they lay it away in the Land of Promise. (See Gen. 50 : 24–26. Exod. 13: 19, and Josh. 24: 32.)

Test Questions.

Into what two sections may we divide Joseph's life?

Why were his brethren envious of him?

What further intensified their hatred?

Give the plan of God and the plans of men with regard to Joseph.

What action did Joseph's brethren finally take with regard to him?

Into whose household did the lad come in Egypt?

What signs have we that in all this Joseph did not lose his faith in God, or lose his convictions as to duty?

How did Joseph's exaltation come so suddenly?

Give an illustration of this from modern Eastern life.

How long was it between the sale of Joseph and the first appearance of his brethren to buy corn?

Why did Joseph treat his brothers as he did when they first came to him?

What remarkable proof have we of Joseph's steadfast faith in God's promise?

What two most peculiar facts may be noted with regard to Joseph's body?

Lesson 5

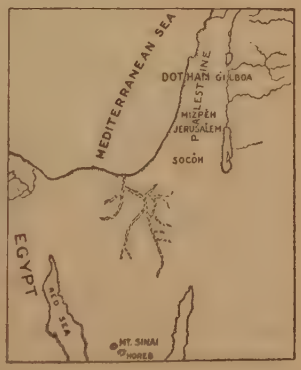
Moses

Old Testament Division—Third Period (Continued)

LEADING PERSONS

Moses.—Son of Amram and Jochebed (Exod. 6 : 20). Adopted by Pharaoh's daughter (Exod. 2 : 1–10). Took the part of the oppressed and had to flee (Exod. 2 : 11–14). Shepherd for forty years and married (Exod. 2 : 21). Called to deliver his people, but was timid (Exod. 3 : 1–10). Had various contests with Pharaoh (Exod. 5 to 12). Led people out of Egypt triumphantly (Exod. 14). Received the Ten Commandments (Exod. 20). Built the Tabernacle (Exod. 25). Led the people to the borders of the Promised Land, but was turned back on account of their sins (Num. 13 : 1 to 14 : 34). Died on Mount Nebo (Deut. 34). Reappeared on Mount of Transfiguration (Matt. 17 : 3).

Aaron.—Brother of Moses. Made high priest (Exod. 28 and 29). Sinned in the matter of the golden calf (Exod. 32). Died on Mount Hor (Deut. 10 : 6).



TIME.—1578 B. C. to 1458 B. C.

PLACES.—Egypt and Sinaitic Peninusla, then east of the Jordan valley.

SIGNIFICANCE OF EVENTS.—The "going out" of the Hebrews from Egypt marked the beginning of their national life, and laws were given governing their relation to God and to each other. The breaking of God's laws cost the nation forty years of wilderness wandering before they entered their "promised land."

Moses—Leader and Legislator

33. By far the greatest man in Old Testament history is Moses. In point of moral uplift, no man in all the world, until Christ, can be compared with him. His life divides itself into three equal sections—

(1) Life at Pharaoh's court.—Forty years.

(2) Life as shepherd in the desert.—Forty years.

(3) Life in the desert as leader of God's people.—Forty years.

34. Life at Pharaoh's court.—Moses was born at the time of Israel's greatest oppression, when, as a measure of self-defense, Pharaoh had ordered all Hebrew male children to be cast into the Nile. Hence the Hebrew proverb, "When the tale of bricks is doubled, then comes Moses." As in the case of Joseph, we see at once the collision between God's plan and that of earth's greatest monarch. God's plan was that Moses must live; Pharaoh's plan, that Moses must die. Again we see the successful issue of God's plan, and the overthrow of the human plan. In carrying out his plan, God makes use of a mother's wit, a sister's fidelity, a woman's curiosity, and a baby's tears. For all this read carefully Exodus 2 : 1–10. These are the minute links in the chain of God's providence which, welded together, restore that babe to his mother's arms in less than twenty-four hours, now with the shield of royalty protecting him. Had any one of these links broken, Moses' fate might have been sealed.

35. As illustrating these links, in a different sphere, read the following: Professor Darwin tells that he noticed that pansies would not grow wild near English villages, but would grow far away from them. Investigation revealed that in English villages dogs go at large. Where dogs go at large, cats must stay at home; where cats stay at home, field-mice abound; where field-mice abound, bumblebees' nests are destroyed; where bumblebees' nests are destroyed, there in no fertilization of pollen. Therefore, where there are dogs, there are no wild pansies. Apply this to the case in hand. No mother's wit, no ark of bulrushes; no ark no sister's watch-care, and no chance to arouse the curi-

osity of the princess. Therefore, no discovery of the babe weeping. Consequently, no saving of the future deliverer of his people. Thus God worked through natural agencies to thwart the decree of Pharaoh. During these forty years Moses enjoyed all the educational advantages of the most civilized nation of that day. So he was prepared by the king himself to deliver the Hebrews from his control.

36. Life as Shepherd in the Desert.—Moses' life at court came to a sudden end, through his patriotic effort to deliver one of his race from the cruelty of an Egyptian. As a result he had to flee for his life, as even Pharaoh could not defend him for slaying one of the ruling race for cruelty to a mere slave. For forty years we find him on the Sinaitic peninsula, herding sheep. These must have been years of deep thought. Often he must have wondered why God had given him such deliverance, only to let him languish in the desert while at the same time his people, whom he might have helped, were ground down under the heel of the taskmaster. At the same time these years of solitude must have been rich in opportunity for meditation and communion upward. The city is not the best place for deep thought Elijah was no city man, neither was John the Baptist. In solitude these men learned much that the city never could teach them.

37. Life as a Leader of God's People in the Desert.—His life of solitude came to a sudden close, when God called to him out of the midst of the burning bush, and bade him return to Egypt and deliver his people. At first Moses begged to be excused, for he doubtless well remembered that because of his effort to deliver *one* Hebrew, he had been an exile for forty years. How then could he succeed in delivering *a nation?* But on God's promise to be with him, he and his brother Aaron undertook the task.

38. Here we note the collision between God's plan and that of the king. God's plan is, Let my people go. Pharaoh's plan is, they shall stay right here. So the battle was joined. Note that Pharaoh, as a result of the consecutive plagues, relents and tries compromises. For these read carefully the story of the plagues, noting especially these passages: Exodus 8: 8, 15, 25.

32; Exodus 9: 28, 35; Exodus 10: 11, 20, 24, 28. And at last, when his pride is utterly broken, comes Exodus 12 : 31.

39. Then came that night, much to be observed, on which Israel marched out in triumph, while Egypt mourned, and Pharaoh repented ever resisting the divine command. To this day all Jews observe that great night, called the night of the Passover.

40. Under the crags of Mount Sinai, Moses spent one year with his people. That was a most significant year, as there he received the ten commandments, and the instructions as to the building of the Tabernacle and the Ark of the Covenant. There, too, he received directions as to the sacrifices that were to be typical of that great sacrifice on Mount Calvary, hundreds of years later. There, too, he had his bitter experience with his people in the matter of the worship of the golden calf, a presage of much that was to follow in the history of that wonderful but stiffnecked people as they continued their journeys through the wilderness.

41. Mark in the life of this wonderful man the incredible contrast between his highest and his lowest moods. In his agony over the idolatry of his people while he was on the Mount receiving the ten commandments, Moses pleads with God for them, and even goes so far as to beg that, if need be, his own name might be blotted out of God's book. If he or the people must perish, let it be he, and not the people. This is most noble, and reminds one of what Paul later on said, in the same strain (Rom. 9 : 1–3). Yet later on Moses yields to incomprehensible murmuring, when the people have again transgressed. "Moses was displeased. And Moses said unto Jehovah—Have I conceived all this people? . . . that thou shouldest say unto me, Carry them in thy bosom? . . . I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand" (Num. 11 : 10–15). Is this the same man who speaks in the matter of the golden calf, as we saw above? And in this extraordinary fall we learn a lesson of humility and self-distrust. "Let him that thinketh he standeth take heed lest he fall."

42. At last, after forty years of wandering, Israel is on the borders of the Land of Promise, but on account of his unad-

vised speech, Moses is not permitted to enter. On Mount Nebo he dies, alone, and there God lays his body away until the great resurrection day.

43. But again we see Moses. This time not outside of the Land of Promise, but in the midst of it. On the Mount of Transfiguration he appears, and this time with Israel's great prophet, Elijah, and with Israel's Messiah. There they talk of the death so soon to be accomplished in Jerusalem. Then he and the prophet return to the spirit world.

44. Yet once more Moses is brought to our attention. On the Isle of Patmos, John in vision sees and hears much of what goes on in the eternal world of bliss. And lo, he hears the ransomed sing the song of Moses and the Lamb (Rev. 15 : 3). To this man is given the privilege accorded to none other of the sons of men, to have his name coupled with that of the Son of God in the glad songs of heaven. Truly a privilege so exalted that we cannot possibly magnify it too much !

Test Questions

Into what three divisions does Moses' life fall?

State the plan of God and man in relation to this babe.

Give the links in the carrying out of God's plan, on the birth of the child.

What illustration is given to make these links more clear?

What event terminated Moses' life at court?

How long did his desert life as shepherd last?

What brought this period of his life to its close?

Give again the conflict between the plan of God and that of Pharaoh with regard to the people.

Give the various attempts at compromise on the part of Pharaoh.

Where did Israel spend the first year after the Exodus?

What two great revelations did Moses receive at Sinai?

Give the two instances of Moses' action that are apparently contradictory to each other.

Where did Moses die?

Why could he not enter the Land of Promise?
Where do we next meet him?
Give the final mention of this man in the Word.

Test Questions for Review

Introduction to Lesson 5

1. Give the reasons why the following periods are important. Patriarchal; Mosaic; of Elijah and Elisha; of the Messiah.

2. Name the four periods in which the narrative amplifies and miracles multiply.

3. Give the extent of the first, second, and third periods.

4. Give two divisions of period four.

5. What was the cause of the division of the United Kingdom?

6. Give the names of the chief actors in the first period of Bible history.

7. Name the great characters of the Old Testament up to David.

8. Who were buried in the Cave of Machpelah?

9. Into what two sections may we divide Joseph's life?

10. Into whose household did Joseph go in Egypt?

11. What two peculiar facts may be noted with regard to Joseph's body?

12. State the three divisions of Moses' life.

13. Where did Israel spend the first year after the Exodus?

14. What two great revelations did Moses receive at Sinai?

15. Where did Moses die?

Lesson 6

Joshua to Samson

Old Testament Division—Third Period (Concluded)

Conquest of Canaan.—Joshua became leader (Josh. 1 : 2). Received command from God (Josh. 1 : 6–9). Victory at Jericho (Josh. 6), followed by defeat at Ai (Josh. 7). Central Palestine conquered, and a great assemblage held at Shechem (Josh. 8 : 30–35). Southern and northern Palestine partially conquered (Josh. 10 : 1 to 11). Joshua's farewell (Josh. 23 to 24 : 27) and death (Josh. 24 : 29–33).

Israel under Judges.—Othniel delivered the people from Mesopotamia (Judg. 3 : 5–11). Ehud delivered from Moab (Judg. 3 : 12–30). Deborah and Barak delivered from Canaanites (Judg. 4 : 1 to 5 : 31). Terrible oppression under the Midianites, delivery by Gideon (Judg. 6 : 1 to 7 : 25). Jephthah delivered from Philistines and Ammonites (Judg. 10 : 6 to 12 : 7). Samson delivered from Philistines (Judg. 13 : 1 to 16 : 31).

TIME.—1458 B. C. to Samuel, 1121 B. C.

PLACE.—Palestine.

SIGNIFICANCE OF EVENTS.—The Jewish nation under Joshua achieved success just so long as they obeyed fully the commands of God. The Judges, as leaders, were direct representatives of God—who was the actual head of the nation—and so far as God's laws were strictly obeyed, the nation prospered.

Joshua and the Judges

45. Joshua Becomes Leader.—At the death of Moses we see Israel on the east side of the Jordan, opposite Jericho. Joshua

succeeds Moses as leader. To him comes God's command, "Moses, my servant, is dead; now therefore arise, go over this Jordan." (Josh. 1 : 2.) Note here no sign of discouragement. Moses may be dead, but God still lives, and will work through Joshua as well as through Moses. Notice in the orders given by God to Joshua that no mention at all is made of sword, spear, or bow, but only of obedience. This is emphasized again and again and rightly, for in obedience to God's law lay Israel's hope (read Josh. 1 : 6–9).

46. Now follows the contest for the possession of the land. Jericho is taken, but at Ai defeat is experienced, on account of disobedience. So Israel learns a costly but salutary lesson. Then follows the conquest of the central part of Palestine, ending at Shechem. Next in turn came southern Palestine, and then the northern part of the land (Josh. 10 : 1 to 11). Yet at the close of Joshua's life, not all of the land had been taken possession of. Still the heathen tribes held on in various places; and, indeed, they were not thoroughly subdued until the time of David.

47. Reading the Laws of Moses.—Worthy of note was the great assemblage at Shechem, between the mountains of Ebal and Gerizim, in the very center of the land, where the law of Moses was read, with its blessings and curses, to all the people (Josh. 8 : 30–35). Noteworthy also is the final address of the aged Joshua to his people, at Shechem, beseeching them to obey the law of Moses, recorded in chapter 24.

48. The Period of the Judges.—After the death of Joshua, the people seem to have become more or less disorganized. The tribes ruled themselves—at times well, and at times ill. During the times of the Judges the general trend of their history was as follows: Israel would fall into sin, and then as a punishment God allowed their foes whom they had spared to rule over them. Then in due time Israel would "lament after the Lord," that is, repent and call on the God of their fathers for deliverance. Then God would allow them respite, and by the hand of some one of the judges, whom he raised up, would give them deliverance (see Judg. 2 : 11–18). The chronology of the book of Judges is not very clear, and it is most probable that there were times

when the "oppression" was not felt over all the land, but was only sectional. Just the lines for a right chronology are uncertain.

49. Comparison of Periods of Oppression and Deliverance.—Now if we desire in a general way to judge as to the proportion of godliness as compared with idolatry, that prevailed in these times, we can do so by adding up the years of "oppression" and those of deliverance. This will afford us a rough criterion as to the way in which Israel obeyed and disobeyed their God. For remember that the "oppressions" were the result of disobedience, while the "deliverances" were the result of true repentance. Worked out in this way, we have the following statement, in which the name stands for the country to which the people were in temporary bondage:

Mesopotamia, bondage 8 years,—rest 32 years.
Moab, bondage 18 years,—rest 22 years.
Canaan, bondage 20 years,—rest 20 years.
Midian, bondage 7 years,—rest 32 years.
Philistia and Ammon, bondage 18 years,—rest 7, 10, and 8 years.
Philistia, bondage 40 years,—rest 20 years.

Adding all these up, we find that the people were in bondage in whole or in part for 111 years, while they had "rest" as the result of their repentance for 151 years. Without pressing this mathematical calculation too far, we must nevertheless conclude that for more than half the time the nation at large obeyed God fairly well.

50. Great Leaders among the Judges.—Deborah and Barak, who, by their combined forces drove out the oppressors of Canaan, under Jabin their king. This man had mightily oppressed the people, he having nine hundred chariots of iron, against which poor Israel could bring no corresponding force. Yet when the Lord's time came, he was able to overthrow the armies of Jabin, through the courage and combination of the two persons named. Then the land had rest for forty years. (For a wonderful setting of the song of triumph that Deborah and Barak sang, let the student turn to Professor Moulton's "Literary Study of the Bible," pp. 133–142.)

51. After this came the terrible oppression of the Midianites, who, with their camels, their flocks, and herds came on the land

like grasshoppers, and ate up everything. Fortunately this oppression lasted only for seven years, otherwise there would have been nothing left. The deliverance from the hosts of Midian came through Gideon, whose three hundred men with torches and trumpets wrought havoc among the Midianite army. What the three hundred at Thermopylæ were to Greece, that this three hundred were to the people of Israel.

52. Another terrible experience of Israel was that which came to them in connection with their oldtime foes, the Philistines and the Ammonites. Study the story as told in Judges 10 : 6–18, together with the narrative of their deliverance under Jephthah. Here the student will see clearly set forth the cause of the "oppression," verses 6–9, and the cause of the deliverance, verses 10–18. Jephthah was a rude man of his times, but then we must realize that rude times call for violent men.

53. The only other case to which attention is called here that of the longest of all the periods of oppression, — the second under the Philistines, which lasted forty years. Here it was Samson who was to deliver the people from the iron hand of the Philistines, and it took the iron hand of a Samson to do the work.

54. Not a Time of National Unity.—During all these many years, the government of the people was largely that of the tribal leaders. There was not the national unity that we saw in the days of their two great leaders, Moses and Joshua. Nor was there the same unity of action that came later on under the kings. But none the less, the great need of the people during these years was not so much political as religious. Had they only obeyed the commands of God as given to Moses, and as reiterated by the angel of the Lord to Joshua, God would not have permitted them to be ground under the heel of their oppressors as they were. We fail to read the story aright unless we seize the truth that righteousness exalts a people, while sin is a reproach to any nation. This truth has its modern as well as its ancient application.

Test Questions

Where was Israel at the time of the death of Moses? Canaan

Whom did God appoint to be Moses' successor? Joshua

What peculiarity was there in God's directions to Joshua?

In what order were the different parts of the land conquered?

Tell of the great assembly at Shechem.

What was the general trend of the history of Israel during the times of the Judges?

What was the cause of each period of "oppression"?

What was the cause of each "deliverance"?

Give the proportion of the years of "oppression" and those of "rest."

Give the first two leaders named as deliverers.

Who brought relief from the oppression of Midian?

Who delivered the people from the first Philistine bondage?

Who did the same thing in the case of the second Philistine bondage?

What was the condition of the people politically during the period of the rule of the Judges?

Lesson 7

Saul to Solomon

Old Testament Division—Fourth Period

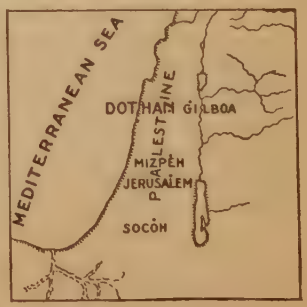
LEADING PERSONS

Samuel.—The connecting link between the times of the Judges and of the kings (1 Sam. 1–8).

Saul.—First king, who made a good beginning (1 Sam. 10 : 1–27). He united the people, breaking down factions. Spurned Samuel's advice (1 Sam. 15 : 1–35). He became jealous of David, and angered at his own son, Jonathan (1 Sam. 18 : 8 to 19 : 11). Rejected by God as king (1 Sam. 15). Killed in battle at Gilboa (1 Sam. 31 : 1–13).

David.—A shepherd boy, noted for bravery (1 Sam. 16–31). Chosen king and ruled over Judah seven years (2 Sam. 2). Then became king over all Israel, and greatly enlarged the nation's borders. Made Jerusalem the capital (2 Sam. 5 : 6–9). A great religious leader and composer of Psalms. Sinned against Uriah (2 Sam. 11 : 1 to 12 : 14). His son Absalom rebelled (2 Sam. 15 to 18).

Solomon.—Son of David. Began his reign with a wise choice (1 Kings 3). Built the Temple in Jerusalem (1 Kings 5). Sinned in his marriages (1 Kings 11). He was noted for his great wisdom and riches. He lived in luxury, the people were heavily taxed, and the outward prosperity was accompanied by inward spiritual decay. See Samuel's warning in 1 Samuel 8 : 1–18.



Other Persons.—Goliath, the Philistine giant, whom David slew.—Jonathan, Saul's son, a great friend of David.

PLACES.—Mizpeh, Socoh, Gilboa, Jerusalem.

TIME.—1121 B. C. to 983 B. C.

SIGNIFICANCE OF EVENTS.—David's reign as king brought the people to the place of their greatest national success, and David's reign and that of Solomon were politically the best in all Israel's history. David was signally honored in becoming an ancestor of Mary, the mother of Jesus.

The United Kingdom. Saul, David, Solomon

55. Israel Asks for a King.—Ostensibly because Samuel's sons were worthless men, but also and largely because they wished to be "like the nations around them," Israel asked the prophet Samuel to appoint a king over them. This Samuel was reluctant to do. But commanded by God to acquiesce, he anointed Saul, the son of Kish, to be king over Israel. That God did not consider the change from government by judges to government by kings to be an improvement, is apparent from his saying, "they have rejected me, that I should not be king over them" (1 Sam. 8 : 7).

56. The First King, Saul.—Saul found the nation somewhat disorganized, and split into many factions. His task was to unite the people, so that they could show a bold and successful front against their foes. Prominent among these foes were the Philistines, who lived on the southwest of Israel, and who were a courageous and persistent folk. In all this work Saul was somewhat successful. He began well, but before very long, owing to self-will, he swerved aside from the advice of the aged Samuel. During his reign the great war with the Philistines took place in which Goliath and David figured so dramatically (1 Sam. 17).

57. Saul's evil disposition grew worse and worse, showing itself in his twice-repeated effort to kill David and his one effort to kill his own son Jonathan for his friendship for David (see 1 Sam. 18 : 10, 11; 19: 10; 20 : 32, 33). On account of his distinct disobedience to God's command, and his hypocrisy, God rejected him from being king (1 Sam. 15). Still Saul continued to rule for some years. Then came the end when, in battle with his old foes, the Philistines, Saul and his sons fell, near Mount Gilboa

(1 Sam. 31). He ruled about forty years, and was a sad instance of a man who began well, who had a superb counselor in Samuel, but who, through self-will and disobedience, perished at last most miserably.

58. David Becomes King.—After the death of Saul, Judah turned to David as its rightful leader and king. He was therefore anointed at Hebron as king of Judah. Seven years later the remainder of the tribes came to him and asked him to rule over them. This he did, and in this way he was king over *all* Israel for thirty-three years. His remarkable character and executive ability soon showed itself. His reign was most successful, and he enlarged the bounds of the kingdom to their utmost extent. It extended from the Red Sea and Egypt to the Euphrates, as promised by God (Gen. 15 : 18 and Josh. 1 : 4). He captured Jerusalem and made it the political and the religious capital of the nation (2 Sam. 5 : 6–9). Thither he brought up the Ark of the Covenant, and here he established the worship of Jehovah. He organized the whole of the ritual of worship, and formed choirs of singers to make a glad noise unto the Lord. Everywhere he brought order out of chaos, and made the name of Israel one to be feared by the surrounding nations. Thus to the Israelite both of his day and of subsequent centuries he became their ideal king.

59. His later life was saddened by his own sin in the matter of Uriah and Bathsheba, where he erred most grievously. In recalling this sin, and in condemning the king for it, we must also bear in mind his true repentance, and also recognize that in his time there was no king who would have thought it worth while to give a second thought to the whole matter (see 2 Sam. 11 : 1–12 : 14).

60. The Rebellion of Absalom.—The end of David's life was further embittered by the rebellion of his favorite son, Absalom. This nearly brought David to a violent death. Only the indomitable spirit that the king possessed, together with the ability of his chief general Joab, saved the day (2 Sam. 15–18). David was Israel's sweet singer. He composed many Psalms, which have come down to us as specimens of his poetic ability. (The writer is, of course, aware that some modern critics

deny that any of the Psalms are by David, but he has never seen any conclusive proof of this.)

61. In general, until his later years, when too much prosperity had dulled his spiritual life, David's character was singularly pure and unselfish. His dealings with Saul while the latter was seeking his life show a most chivalrous spirit, in that twice he spared his enemy's life when he had him in his power (1 Sam. 24 : 1–22; 26 : 1–25). In his friendship for Jonathan he shows an affection which, reciprocated by Jonathan, constitutes one of the classic friendships of history. Taken all in all, and remembering the times in which he lived, David was perhaps the finest king that the world ever saw.

62. Solomon.—On David's death his son Solomon ascended the throne. Bathsheba was his mother. He began his reign well. When God gave him his choice between riches and wisdom, he chose the latter (1 Kings 3 : 5–15). He it was who carried out David's plan for a "magnifical" temple in Jerusalem, where he built the most splendid temple that the world had so far seen. His prayer at the dedication of the temple is a most remarkable one (1 Kings 8). His fame spread through the world, and on one occasion the Queen of Sheba, in Arabia, journeyed over one thousand miles to make him a visit. Her astonishment at what she saw and heard in Jerusalem is told in 1 Kings 10. In amazement she cries out, "Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me; thy wisdom and prosperity exceed the fame which I heard."

63. But alas! Solomon did not continue as well as he began. To enhance his glory and extend his political power, he made alliances with idolatrous sovereigns. He married the daughter of Pharaoh, and besides this had multitudes of wives, who led his heart astray (1 Kings 11 : 1–8). God's warning, given in the same chapter, seems to have been disregarded.

64. Samuel's Warnings come True.—In Solomon all the warnings of Samuel as to what would come on the nation if they persisted in their choice of a king were fulfilled (1 Sam. 8 : 1–18). He also disregarded what God had said through the mouth of Moses, as recorded in Deuteronomy 17 : 14–20. He multiplied

taxes to such a degree that the people were not able to bear them. His court life was most luxurious and enervating, and the demands of his wives for all manner of indulgences were continuous. In this way, though there was much outward prosperity, the seeds of decay were sown with prodigal hands. Of course the end of such a policy could be only disaster, though the king in his mad search after power and luxury failed to see the approaching storm. However wise he may have been, as shown in his proverbs, he lacked that practical wisdom which begins in the fear of God. He went steadily down hill, and only his fame, and his reputation as being the son of David, saved him from overthrow. But immediately on his death the consequences of his misrule showed themselves in a most pronounced way, in the disruption of the kingdom. Like Saul and David, he also ruled over Israel for forty years.

Test Questions

What ostensible reason did the Israelites give for asking for a king?

What other and truer reason did they urge?

What had God to say about this request of the people?

What good did Saul accomplish?

Why was Saul rejected by God from being king?

How did Saul come to his end?

Over what tribe did David rule alone for seven years?

Give the boundaries of David's kingdom at its largest.

What did David do for the establishment of religion, and in what city?

Into what bitter sin did David fall?

What great sorrow came to David toward the close of his life?

In general, what may we say of David's religious life at the beginning and the close of his career?

How did Solomon begin his reign?

What noted building did he erect in Jerusalem?

In what way did Solomon sin in his alliances with other kings?

Where had God given directions as to what course of action any king of his people should pursue?

Lesson 8

Rehoboam to Hoshea

Old Testament Division—Fourth Period (Continued)

LEADING PERSONS

Rehoboam.—Ascended the throne on death of Solomon, his father. Rejected wise counsel and angered his subjects (1 Kings 12 : 1–20).

Israel, the Northern Kingdom.

Jeroboam I.—Set up as king by the ten tribes in revolt (Israel, or the Northern Kingdom), erected two golden calves for worship (1 Kings 12 : 25–33).

Ahab.—Followed Omri as ruler of Northern Kingdom (1 Kings 16 : 28). Married Jezebel, who established a heathen worship (1 Kings 16 : 31).

Elijah and Elisha.—Prophets of God, sent to stay the wickedness of the Northern Kingdom. Elijah enters remarkable contest with Ahab (1 Kings 17 : 1 to 18 : 46. See also 1 Kings 21). For elaboration of this story see Lesson 10.

Jehu.—Ruler of the nation; tried to abolish Baal worship (2 Kings 9, 10). His reforms partially successful. His son Jehoahaz continued in gross idolatry (2 Kings 13: 2–9).

Jeroboam II.—Ruler of the Northern Kingdom. His reign marked by great outward prosperity, but continued inward decay (2 Kings 14: 24). The time of the prophecy of Amos (read the whole book) and of Hosea.

Hoshea.—Last of the kings. Samaria captured by the

King of Assyria, and Israel taken captive. Read 2 Kings 17 : 1–41.

Shalmaneser.—The Assyrian king.

TIME.—982 B. C. to 718 B. C.

PLACES.—Shechem, Bethel, Dan, Mt. Carmel, Jezreel, Horeb, Samaria, Cherith, Zarephath.

SIGNIFICANCE OF EVENTS.—God's unceasing efforts to save his people from their sins are marked by the sending of prophets, like Elijah and Elisha, at a time when wicked kings had led the people into abominable idolatry.

The Divided Kingdom. Israel, or the Northern Kingdom

65. Rehoboam Becomes King.—After the death of Solomon his son Rehoboam ascended the throne. At once there came to him a delegation headed by Jeroboam, asking for relief from the intolerable taxation that Solomon had levied. Rehoboam, guided by the foolish counsel of his hot-headed young men, replied roughly, saying, "my little finger is thicker than my father's loins" (1 Kings 12 : 1–20). At once the men of Israel revolted, and set up Jeroboam to be their king. From that time on, to the end, the kingdom was divided, and many times the one part was antagonistic to the other.

66. The Northern Kingdom.—Jeroboam as its first king, fearing that if the religion of the two peoples remained substantially the same, and if his people went regularly to Jerusalem, the capital of the Southern Kingdom, to worship, they would be alienated from him, devised a system of calf worship, and set up two golden calves, the one at Bethel, just over the border of Judah, and the other at Dan, in the extreme north of his domain. To these two centers of worship he invited his people to resort, in order to keep them from assembling with the men of Judah in Jerusalem. "It is too much for you," he said, "to go so far as to Jerusalem; behold your gods right in your midst" (1 Kings 12 : 25–33). All this he did in utter defiance of God's command, "Thou shalt not make unto thee any graven image," and in spite of the bitter experience of Israel in the wilderness in the matter of the golden calf that Aaron made.

67. This action on the part of Jeroboam "set the pace" for the Northern Kingdom, and from that day to the end of their history the land was full of gross idolatry. Not that all the men of the Northern Kingdom refused to follow Jehovah, for this was not the case, but the rulers were leaders in one form or another of idolatry.

68. Ahab and Jezebel.—In 925 B. C. Ahab ascended the throne of the Northern Kingdom. He married Jezebel, the daughter of Ethbaal, king of the Sidonians, a most masterful and wicked woman. She led her husband to establish the worship of Baal and Ashtoreth, nature divinities, whose worship was connected with most abhorrent practises. Not only so, but between them they did their best to root out all those who persisted in the worship of the God of Abraham. They persecuted the sons of the prophets, and put them to the sword. It was now no longer safe to try, even in secret, to worship the God of truth.

69. Elijah and Elisha.—It was just at this time that God in his mercy sent two very great prophets to Israel to try to win them back to their allegiance to the God of Moses and the Patriarchs. This, the student will remember, was one of those periods which was mentioned in the introduction, in which the narrative is amplified and the miracle multiplied, as betokening that the period was of great importance. Elijah and his successor, Elisha, did their best to stay the downward tendency of their people, but quite largely in vain. For a while it seemed as though there was to be some real reformation. But it did not last long, and soon the people, led astray by their rulers, lapsed into idolatry once more.

70. Jehu.—The one bright spot in all this sad story of the decline of the Northern Kingdom is found in the story of Jehu, 891 B. C. (2 Kings 9, 10.) He dealt drastically with the worshipers of Baal, and tried his best to put a final stop to all Baal worship. He ruled about twenty-eight years. His son Jehoahaz continued the sin of calf worship, and led his people once more into the downward path.

71. Under **Jeroboam the Second** the Northern Kingdom attained much outward prosperity, but its spiritual life did not

improve at all. Men became greedy of gain, and worldliness and sin of gross description gained the upper hand. It was possibly during this reign that God sent the prophet Amos to bear witness against the sins of the rulers and people. At this point read the prophecy of Amos, and try to realize how earnestly he pleaded with the men of Israel to return to the worship of the God of their fathers. But it was all in vain. Israel was joined to his idols.

72. Hosea, too, comes at about this same time, and he did his best to win Israel back from their apostasy. He has well been called the "pleading prophet," for his tenderness is most touching. Yet all in vain were his pleas. Israel would have none of them.

73. Hoshea, Last of the Kings.—At last the Divine patience seems to have been exhausted, and God gave the Northern Kingdom over into the hands of its enemies, and they were marched off into captivity. Hoshea is the last of the kings of Israel, and during his rule the King of Assyria captured Samaria, and led the people off into a strange land. Here let the student carefully read 2 Kings 17 : 1–41 to see the résumé that the sacred writer gives of the reasons for the final catastrophe that befell Israel. It was on account of their sins that they were suffered to experience these dire disasters.

74. In the place of the deported people, the Assyrians, in accordance with the customs of those days, placed peoples from alien lands in their stead. In this manner the population of Samaria became much mixed, and the false worship of these idolatrous peoples became the religion of the land of the Patriarchs in its northern portion. This will account for the hostility between Jew and Samaritan which we find in the days of Nehemiah, and even as late as the times of our Lord.

Test Questions

What led to the disruption of the United Kingdom?

Who was chosen king over Israel, or the Northern Kingdom?

Of what was Jeroboam afraid at this time?

What did he do to hold his people from possible allegiance with Judah?

Where were the golden calves set up?

Whom did Ahab marry?

What innovation in matters religious did Jezebel introduce?

How did she treat those who desired to worship Jehovah?

What two great prophets did God send to Israel at this time?

Was the mission of Elijah and his successor permanently effective?

How did the kingdom fare under Jeroboam II?

Was religion any better off for this prosperity?

Name two prophets whom God sent at this time to try to win his people back to himself.

Were these two prophets successful?

Under what king was Israel at last carried into captivity?

Who were placed in the land of Israel to take the place of the deported captives?

What was the result of this mingling of races and religions?

Lesson 9

Abijam to Zedekiah

Old Testament Division—Fourth Period (Continued)

LEADING PERSONS

Abijam.—Son of Rehoboam. Reigned three years (1 Kings 15 : 1–8).

Asa.—Son of Abijam. Reigned forty-one years (1 Kings 15 : 9–24). Made some effort as a reformer.

Jehoshaphat.—Son of Asa. Brought Judah great success (2 Chron. 17 : 1 to 20 : 37).

Jehoram.—Did evil like unto Ahab (2 Chron. 21 : 6). Ahaziah followed (2 Chron. 22 : 4) and was succeeded by Queen Athaliah, worse than her predecessors (2 Chron. 22: 10 to 23 : 15).

Joash was a very good ruler; he began his reign at seven years of age. Repaired the Temple (2 Chron. 24 : 1–27).

Amaziah, Uzziah, Jotham.—Not remarkable in any way (2 Chron. 25 : 1 to 27 : 9).

Ahaz.—An evil king; caused his children to pass through the fire to idols (2 Chron. 28 : 3).

Hezekiah was the best king so far (2 Chron. 29 : 1 to 32 : 33). Isaiah was influential and the Passover was restored.

Manasseh was the worst king in many ways, putting an idol in the Holy of Holies (2 Chron. 33: 1–20; 2 Kings 21: 1–18).

Josiah was a good ruler, beginning at eight years of age. The Temple was repaired, the Law was read, and reform was established (2 Kings 22 : 1 to 23 : 30).

Zedekiah. — After Josiah's

reign matters grew worse until under Zedekiah captivity came (2 Kings 25 : 1–21).

Outside Nations that played their part in this catastrophe were Assyria, Babylon, Syria, Egypt.

TIME.—966 B. C. to 588 B. C.

PLACES.—Judah, Jerusalem, Babylonia.

SIGNIFICANCE OF EVENTS.—The influence of leadership is shown in a marked degree in the history of Judah; "like king, like people." It was many times demonstrated that one good man could turn the whole nation God-ward. At last, as in the case of Israel, Judah is given into captivity.

The Divided Kingdom. Judah, the Southern Kingdom

75. The Kingdom of Judah lasted one hundred and thirty years longer than that of Israel. This was largely owing to the greater loyalty of Judah to the law of God. Nevertheless even under the rule of Rehoboam, their first king, Judah showed an evil tendency to depart from the law of God (1 Kings 14 : 21–24) There is no record, however, that Rehoboam officially tried to influence the people toward idolatry, as did Jeroboam. Probably the very fact that the temple was in the capital of Judah held him and the people, in some measure at least, to the right manner of worship. Abijam, Rehoboam's son, followed in the footsteps of his father. But his son, Asa, was a much better man, and he made efforts at reform. Though he was not sufficiently radical in his work, he was a great improvement on his predecessors.

76. Under **Jehoshaphat** Judah reached the height of her power. "He walked in the first ways of his father David, and sought not unto the Baalim" (2 Chron. 17 to 20 : 37. Also 1 Kings 22 : 41–50).

77. Once more, under **Joash,** Judah enjoyed a sovereign who had in him much of godliness. He repaired the temple and did much to restore the true worship of God.

78. After a period of varying vicissitudes we find **Ahaz** on the throne of Judah. He did that which was evil in the sight of the Lord, and caused his son to pass through the fire, *i. e.*, he sacrificed him to heathen idols. He introduced calf worship, and set up "high places," for false worship on every hill and under every green tree (2 Kings 16 : 1–4). Had it not been that his son Hezekiah was much more godly than he, the doom of Judah might have been much hastened. During his reign Israel was carried captive.

79. Under **Hezekiah,** however, we see great reforms going on. He removed the high places, cut down the groves, and even brake in pieces the brazen serpent that Moses had made, for to it the people had been offering incense (2 Kings 18 : 1–8). He was the best of all the kings of Judah, and had his successors followed in his footsteps, there need have been no captivity of Judah to record. In his reign it was that God gave Judah signal deliverance from the hosts of Sennacherib.

80. Alas! that so godly a king should have been followed by so worthless a man as his son **Manasseh.** He was perhaps the very worst of all the kings of Judah. Now we see the high places rebuilt, and idolatrous altars to Baal established. But more than this. He went farther than any before him, in that he took the Ark of the Covenant out of the Most Holy Place, and put there a graven image. So the record says that Manasseh did more to seduce the people to sin than all the nations whom the Lord removed to make place for his people. Truly a dreadful record for one who sat on the throne of David.

81. Once more the people have respite, however, for **Josiah,** Manasseh's grandson, was a very different type. He was only eight years old when he began to reign, but he tried to do that which was right in the sight of God. The deserted temple was repaired, the law was discovered and studied, the Covenant was publicly renewed, the idol in the Most Holy Place was taken away, and burned with fire, and the high places were largely destroyed. Moreover, he broke down the altar at Bethel that Jeroboam had originally erected. He re-established the celebration of the feast of the Passover, which had long been neglected. His efforts at reform were extended even to the

dominions of the Northern Kingdom, though with no permanent effect (see for all this 2 Chron. 34, 35, and 2 Kings 22 : 1 to 23 : 28).

82. From the time of the death of Josiah, the downward tendency of Judah was steadfast. At last the end, long delayed through the mercy of God, came, and under Jehoiachin the overthrow was complete, and under his son Jehoiakim Judah was marched off in captivity to the land of Babylon. Thus sadly was fulfilled all that God had warned his people of, and the day of retribution came just as predicted.

83. Other Nations.—In all this sad drama of course outside nations played a prominent part. Assyria, Babylon, Syria, Egypt, all come into view. But none of them could have wrought the havoc that they did had it not been for the recreant part that Israel on the north and Judah on the south played. He who brought them all out of Egypt with a mighty hand and an outstretched arm could and would have delivered them from all their foes had they been loyal to him. All the blessings of Deuteronomy 28 : 1–14 might have been theirs had they only hearkened to the commandments of God by the mouth of his servant Moses. But as it was, all the dreadful curses of Deuteronomy 28 : 15–68 (be sure to read these passages) came on them, and all on account of their idolatry and vileness.

84. Isaiah and Jeremiah.—Nor did the kings and people sin thus grievously because they had no prophets to warn them. Just as God sent Elijah, Elisha, Amos, and Hosea to warn and woo the Northern Kingdom, so he sent the great Isaiah and Jeremiah to warn the men of the Southern Kingdom. Plainer warnings, grander promises, better counsels than these prophets gave, have never been uttered by human lips. For about sixty years, beginning in the reign of Uzziah, Isaiah pleaded with the nation. He lived and prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, and all through these days he was faithful to his mission. Sometimes he was heeded, and sometimes he was scoffed at, but ever and always he was faithful. So too was Jeremiah, whom nothing could turn from the integrity of his course. For the most part mocked at, traduced and ridiculed by the leaders, these men were helpless, for the minds and hearts of rulers and people were set on mischief. But

though hand joined in hand, evil was sure not to go unpunished, and so the end came.

85. Captivity.—What a contrast between Israel marching triumphantly into the land, and Israel (and later on, Judah) marching out of the land in chains and humiliation! Through faith they conquered Jericho, and through lack of faith they themselves were at last conquered, and taken off into a land of shame and sorrow.

Test Questions

How long did the Kingdom of Judah last?

How much longer did it last than the Kingdom of Israel?

What reason may we assign for this?

Under what king did Judah reach the maximum of her power?

Name the next king who ruled the nation in the fear of God.

How did Ahaz provoke the Lord to anger especially?

Who was probably the best of all the kings of Judah?

How did the son of Hezekiah act when he came to the throne?

What particularly evil deed did he do in connection with the temple?

Under what king did Judah enjoy great reforms?

How far did Josiah try to extend his reforms?

Name some of the nations who opposed Israel and Judah?

Would these nations have succeeded had God's people been loyal to him?

Give the names of two great prophets of Judah.

How long did Isaiah continue to prophesy?

Mention the contrast between God's people marching in to and out of the land.

What was the cause of their final disaster?

Lesson 10

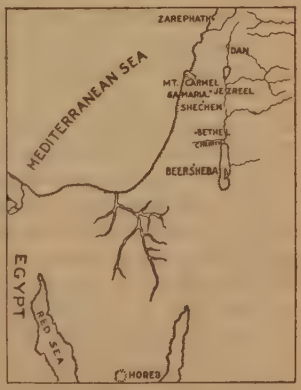
Elijah

Old Testament Division—Fourth Period (Concluded)

LEADING PERSONS

Ahab and Jezebel, and Ahaziah, rulers; Elijah and Elisha, prophets. See Lesson 8.

Notable Events in the life of Elijah. Challenged Ahab (1 Kings 17 : 1). Sought solitude at Cherith (1 Kings 17 : 2–7). Dwelt with the widow of Zarephath (1 Kings 17 : 8–24). Entered great contest with prophets of Baal (1 Kings 18 : 1–40). Offered a prayer for rain (1 Kings 18 : 41–46). Took flight in despondency to Beersheba (1 Kings 19 : 1–8). Received revelation from God at Horeb (1 Kings 19 : 9–21). Rebuked Ahab and Jezebel for unlawfully taking Naboth's vineyard (1 Kings21: 1–29). Declared judgment upon Ahaziah (2 Kings 1 : 1–18). Carried from earth in a chariot of fire, his prophet's mantle falling upon Elisha (2 Kings 2 : 1–18). Reappears on the Mount of Transfiguration (Luke 9 : 28–36).



TIME.—925 B. C. to 900 B. C.

PLACES — Samaria, Brook Cherith, Zarephath, Mt. Carmel, Beersheba, Horeb, Mt. of Transfiguration.

SIGNIFICANCE OF EVENTS.—The contest of true religion with heathen beliefs is brought to a sharp focus in Elijah's time; and the battle-line there drawn so sharply has ever been a challenge for Christian courage in later days.

Elijah, the Great Speaking Prophet

86. Elijah's Mission.—All the prophets spoke, though some of them wrote as well, like Isaiah and others. We call Elijah a speaking prophet because we have but one record (2 Chron. 21 : 12–15) of anything that he wrote. Elijah was sent by God to the Northern Kingdom at the time of Ahab and Jezebel, to try and stay the tide of idolatry that was threatening to overwhelm the land. Ahab and Jezebel had established the worship of Baal and Ashtoreth, two nature divinities of the heathen world. To turn back this tendency God sent this man of the desert. Of his early life we know nothing. He appears before us suddenly, as a man in the full tide of life. He was from Gilead, and a man of action, most emphatically. To get a good idea of the man, we may set him forth as seen in six notable scenes.

87. First Scene: Elijah and Ahab.—This is where he meets the king, and announces that as the God of Israel lives, there shall not be dew or rain in all the land, excepting at the word of the prophet. Note here the significant nature of this challenge. The two divinities that the people were now forced to worship were supposed to preside over the processes of nature. Just in their realm of influence, therefore, Elijah challenges them, and claims that his God has given to him power over the forces of nature, such as neither Baal nor Ashtoreth possessed. Then Elijah disappears, no one knows whither.

88. Now follows the fulfilment of his prediction. The season for the early and for the latter rain comes and goes, and still there is no rain. Probably some said, "This is unusual, but of course things will even up next year, and we shall have an abundance of rain." But the next year came and went, and still the heavens were as brass. Ahab now tries to discover this man who holds the key of the heaven, that he may force him to unlock the clouds. But in vain. The third year comes and goes, and still there is no rain, while the land is dry and parched, and even the king finds it hard to get food for his horses. At the same time there are some who call attention to the most unwonted fact that not only has there been no rain, but that even the dew has not been seen for three years.

89. Second Scene.—Now comes the second encounter between the prophet and the enraged monarch. Most dramatic is this brief interview, in which Ahab charges Elijah with troubling Israel, and Elijah throws the charge back in his teeth. Then comes the further challenge on the part of the prophet to the priests of these two nature divinities, to test their power on Mount Carmel. The scene there is too familiar to need detailed description. Suffice it to remind the student that Baal's priests were powerless to make good their claim that their gods held control over the forces of nature. Elijah, however, proves that Jehovah is the God of nature, and holds all things in his hands, for his prayer is answered by fire, and the sacrifice is consumed, with the wood and the water and the very dust that lay around so abundantly. Now comes the confession of the people that Jehovah and not Baal is the true God. Then comes the rain at Elijah's petition, and the second great scene in the life of this man closes.

90. Third Scene.—Very different is this from either of the two others. We see this man sitting discouraged under a juniper tree, and asking God to take away his life, as he is not better than his fathers. Is this the same hero whom we saw standing in all his triumph before the king? Yes, the same. How then account for the difference in his mien? Probably because of the reaction that came after the exciting contest with the priests of Baal, and the consciousness that he had not won as great a victory for Jehovah as he had anticipated. For as soon as the prophets of Baal had been slain, Jezebel, instead of yielding, had sent word to Elijah that she would kill him within twenty-four hours. It was this apparent failure that most probably discouraged the prophet, so that all his work seemed to him to have come to naught. Note now how God comforts his servant, how he ministers to his body, by food and rest, and to his mind by assuring him that he is wrong in thinking that he only remains as a true worshiper of Jehovah. Furthermore, God sends him to Horeb, where Moses learned so many lessons in things divine, and there God speaks to Elijah and gives him further work to do, so that when the prophet comes forth from his communion with God, he is again the stern man of duty that

he was before. (Three great men learned much at Horeb: Moses, Elijah, and Paul the Apostle, for when he went to Arabia, it was probably Horeb to which he journeyed.)

91. Fourth Scene.—Again Elijah and Ahab are face to face. Ahab has coveted the vineyard of Naboth, to make out of it a garden of herbs. Naboth, as was his right, would not part with the inheritance of his fathers. Ahab does not dare use violence to secure possession. But Jezebel has no such scruples. With bribery and perjury, she soon has poor Naboth convicted of blasphemy, and stoned to death. Then his estate passing to the crown, she tells her husband to arise and take possession. Just as Ahab reaches the vineyard, lo! Elijah confronts him. The prophet was the last man whom the conscience-stricken king desired to see, particularly at that very moment. "Hast thou found me, O mine enemy?" he exclaims, in horror. Then comes the righteous prophet's stern denunciation of the guilty king, and so the interview closes.

92. Fifth Scene.—Now we are in the country east of the Jordan. Two men are journeying together, and we recognize them as Elijah and his successor Elisha. Suddenly there comes a supernatural rushing of what seem to be chariots and horses of fire. The elder of the two is caught up, and carried into heaven, while the younger, in amazement and awe, cries out, "My father, my father, the chariots of Israel and the horsemen thereof!" As suddenly as Elijah came to the scenes of his activity, so suddenly did he disappear.

93. Sixth Scene.—More quiet than any of the others is this scene. We are now on the Mount of Transfiguration. The Master is there, and three of his disciples. Suddenly there appear two others in glory with the Master. They are the great lawgiver, Moses, and the great prophet, Elijah. They are talking with Jesus of his death which was now soon to take place in Jerusalem. Then, the conversation having come to a close, the two visitors from the other world disappear, and the Master is left alone with his astonished disciples.

94. Stern, with the fear of God before his eyes, and no fear of man in his heart, stands this man of God, Elijah. A benediction to Israel God meant him to be, but alas! Israel rejected him,

as it did the other prophets whom God in his mercy sent, and so Israel pushed on to its own final ruin. For the material used in this sketch look at 1 Kings 17, 18, 19, 21, and 2 Kings 2.

Test Questions

What divinities was Israel worshiping at the time that Elijah appeared?

What relationship to nature were these two divinities supposed to hold?

Give the first scene in the life of this prophet.

What significance was there in his challenge?

Give the second scene with Ahab. Where did the contest between Elijah and the prophets of Baal take place?

What was the significance of this scene?

Where next do we see Elijah?

What probably was the cause of his discouragement?

How does God deal with his servant at this time?

Where does Elijah now go, and what effect does his communion with God have on his spirit?

Give scene four.

Tell the story of Naboth and his vineyard.

Where next do we find the great prophet?

Who was Elijah's successor?

What is the last scene in the experience of Elijah that we find in the Bible?

Lesson 11

Return from Captivity

Old Testament Division—Fifth Period

LEADING EVENTS AND PERSONS

Return from Captivity.—After seventy years, Cyrus, king of Persia, allowed the Jews to return to Jerusalem to rebuild the Temple under Zerubbabel (Ezra 1 : 1–11). Altar set up once more (Ezra 3 : 1–7). The Temple begun (Ezra 3 : 8, and following passages). The prophets Haggai and Zechariah encouraged the people (see books under their names).

Sixty years elapsed of which we know nothing.

Ezra goes to Jerusalem to institute reforms, such as prohibiting mixed marriages of Jews with other nations (Ezra 7 : 1 to 9 : 15). He interpreted the law (Neh. 8: 1–18) and celebrated the Feast of Tabernacles.

Nehemiah, cup-bearer to Artaxerxes, the king. Became solicitous for the city of Jerusalem and its broken walls, prayed for guidance, and was rewarded by the king's assistance (Neh. 1 : 1 to 2 : 8). Opposed by Sanballat (Neh. 2 : 19, 20; 4 : 1–8; 6 : 1–14). A great popular religious festival was held (Neh. 8 : 1–18). Judah was set apart from strangers (Neh. 9 : 1–38; 13 : 1–3). The law of the Sabbath was enforced (Neh. 13 : 15–22).

TIME.—538 B. C. to about 400 B. C.

PLACES.—Babylon, Jerusalem.

SIGNIFICANCE OF EVENTS.—The return to Jerusalem and the institution of reforms were events of tremendous import to the Jews, and the faithfulness

of a few men was given high recognition. The rebuilding of the Temple and reconstruction of the city walls looked forward through four centuries to the fitting setting for the scene of the coming Messiah.

The Captivity and the Return

95. Condition During Captivity.—The captivity of Judah lasted seventy years, dating from the first captivity under Jehoiakim, 605 B. C., when among others Daniel was taken captive. The lot of the captives in Babylon was bad enough, but it was not by any means as severe as the bondage in Egypt. Quite a number of the captives, such as Daniel, Zerubbabel, Nehemiah, occupied positions of great trust and emolument. Still, by the rivers of Babylon, Judah did mourn and weep, as her people thought of Jerusalem and its vanished glories.

96. The Return.—The seventy years having been completed God stirred up the spirit of Cyrus, king of Persia, and he issued a decree allowing all Jews who so desired to return to their own land. He also gave them many vessels of gold and silver that Nebuchadrezzar had taken from the Temple, that they might use them in the new house of God which they were to build. Zerubbabel led the caravan from Babylon to Jerusalem. Arrived in Jerusalem, they began their work by erecting the altar first. This was right, as the altar was the foundation of all the temple services. Altars existed long before temples had been built. For a while the building of the temple was interrupted by the foes of Judah, but at last it was completed, the people being encouraged by the prophets Haggai and Zechariah. So they dedicated the temple with much joy, and restored the sacrifices as Moses, the man of God, had commanded. For all of this see Ezra 1–6 and the books of Haggai and Zechariah.

97. Ezra.—Now comes a period of about 60 years, in which we have no knowledge of the condition of affairs in Jerusalem. At last, however, Ezra, the scribe, goes up to the Holy City, and with him a number of patriotic Jews. The work of Zerubbabel was the rebuilding of the temple. That of Ezra was emphatically the reformation of religion among those who were in

Judah and Jerusalem. There was much danger that through intermarriages with the people of the land the Jews would again abandon the religion of their fathers. A large part of Ezra's effort was aimed against this evil. The people declared their willingness to do as Ezra dictated, and so the danger from this direction was for the time being avoided.

98. Nehemiah.—Soon after this we come to the story of Nehemiah. He was cupbearer to Artaxerxes, a position of much ease and wealth. But the welfare of Jerusalem lay near his heart, and he made it his business to know how matters were progressing in that city. Certain of his brethren at one time brought him evil tidings from there. In consequence he betook himself to prayer that God would give him such favor in the eyes of the king that he would allow him to go to Jerusalem and build the walls that had been thrown down. In those days a city without walls was in a pitiful condition, exposed to the assaults of all its foes. For four months Nehemiah prayed without any visible answer. Then it came at last in a moment. One day at the table the king noticed that the face of his cupbearer was sad. "Why is thy countenance sad?" he inquired. Then Nehemiah (after an instant of silent prayer) told the king all that was in his heart. At once the permission was given him for which he had waited and prayed for four months. So off he started as soon as possible.

99. Nehemiah's Prayer.—Note just here the nature of Nehemiah's prayer. It was not like so many modern prayers, one for *ease*. No, it was a prayer for opportunity to make *sacrifice* and bear *heavy burdens* for the sake of Jerusalem. If all the church were in this day to pray for an opportunity to bear burdens and make sacrifices, what do you think the effect would be on the advance of the kingdom of God on earth?

No sooner did Nehemiah reach Jerusalem than he inspected the walls to see exactly the condition in which they were. Then he assembled the rulers and told them of his plans, and heartened them for the work. He divided the work among the families, thus giving each one a specific task, and encouraging the spirit of true rivalry. "To every man his work," seems to have been his excellent motto. So the people got to work with enthusiasm.

100. Opposition.—Of course there was no lack of opposition, for all good causes have opponents. But none of these things in any way moved this grand man from his purpose, or abated in any degree his enthusiasm. With sword in one hand and trowel in the other the people pushed the work forward, while over all Nehemiah watched with unceasing care. His vigilance is apparent from the fact that for nearly two months he never put off his clothes. So in fifty-two days the work was completed, and the people's hearts were filled with joy. Under his rule was gathered what has sometimes been called the first Sunday-school on record (Neh. 8). He knew that it was on account of the ignorance of the people of the Word that they fell so easily into sin. So he gathered them all together, and Ezra read and explained the law of Moses in their hearing. In this connection, too, they celebrated the feast of tabernacles, in commemoration of the wanderings of Israel in the wilderness.

101. Ever watchful of the spiritual welfare of his people, Nehemiah instituted reforms in the matter of Sabbath-keeping, and of usury, and of idolatrous intermarriages with the people of the land. His labors never ceased, for he seems to have realized that "eternal vigilance" was the price of true godliness, in the midst of idolatrous surroundings.

102. Results of the Captivity.—In this matter of the captivity, the most important thing for us to bear in mind is that the people were cured by their experience of all forms of idolatry. Up to that time this had been their besetting sin, into which they were ever falling. From the time of the captivity and return onward to the present day the Jew has been a strict monotheist. Though scattered to the ends of the earth, never again has he fallen into this pit of iniquity and this slough of despond. This is a most remarkable fact.

Test Questions

How long did the captivity of Judah last?

Give the three most prominent names of those who had to do with the return and the subsequent reforms.

Who first led the Jews up out of Babylon?

What was the chief work of Zerubbabel?

How did he begin the building of the temple?

Name the two prophets who encouraged the people in this work

How long a period is there between Zerubbabel and Ezra?

What was Ezra's chief work in Jerusalem ?

What was Nehemiah's position at the court of Artaxerxes ?

For what in reality was Nehemiah praying ?

How long was his prayer unanswered?

How long was Nehemiah in building the walls?

What illustration is given of his fidelity to this work?

What other reforms did Nehemiah strive to inaugurate?

What is the most noticeable thing about the religious life of Judah during and after the captivity?

Text Questions for Review

Lessons 6 to 11

1. In what order were the various parts of the land of Canaan conquered?
2. What was the cause of each period of oppression in the time of the Judges?
3. Who brought relief from the oppression of Midian?
4. What was the political condition of the people in the time of the Judges?
5. What reasons did the Israelites offer for wanting a king?
6. Give instances of Saul's hatred toward David.
7. Over what tribe did David rule alone for seven years?
8. Give the boundaries of David's kingdom at its height.
9. What noted building did Solomon erect in Jerusalem?
10. Why were the people finally dissatisfied with the king?
11. When the United Kingdom was divided, who was chosen king over the Northern Kingdom?

12. Name the Northern and the Southern Kingdom.
13. What king tried to restore the worship of Jehovah?
14. Name two prophets of the time of Jeroboam II.
15. Under what king was Israel carried into captivity?
16. Which lasted longer, the kingdom of Israel or of Judah? How much longer? Why?
17. Under what kings did Judah have great reforms?
18. Name two great prophets of Judah.
19. Describe and locate the contest between Elijah and the prophets of Baal.
20. Tell the story of Naboth and his vineyard.
21. How long did the captivity of Judah last?
22. Name the three most prominent persons that had to do with the return.
23. What was Zerubbabel's great work?
24. What two prophets encouraged the work?
25. What was Ezra's work in Jerusalem? Nehemiah's?

MEDITERRANEAN SEA
Damascus
MT. HERMON
GALILEE
Bethsaida
Sea of Galilee
Nazareth
SAMARIA
Jordan
River
Arimathea
Emmaus
Bethany
Jerusalem
DEAD SEA
JUDEA

Lesson 1

New Testament Division

PRINCIPAL EVENTS

Interval between the Old and the New Testament—four hundred years of silence. Governmentally, this period was divided between Persian, Greek, Maccabean, and Roman rule.

Prelude of angelic ministration. Message to Zacharias (Luke 1 : 5–20). Annunciation to Mary (Luke 1 : 26–38). Angelic chorus on Bethlehem's plains to shepherds (Luke 2 : 1–18). Warning to Joseph to flee from Herod (Matt. 2 : 13). The first thirty years of the life of Jesus are referred to but slightly in the Bible.

First Period.—Six months of preaching by the "forerunner," John the Baptist (Matt. 3 : 1–13 ; also parallel passages).

Second Period.—The entire life of Jesus, from the baptism at Jordan to the crucifixion, resurrection, and ascension. (See entire Gospel narrative.)

Third Period.—From Pentecost, the outpouring of the Spirit and admission into the church of three thousand in one day (Acts 2 : 1–40). Gentiles admitted to the church (Acts 10 : 1–48). The first persecution (Acts 5 : 17–40). The martyrdom of Stephen (Acts 6, 7).

Fourth Period.—The time of the Gentiles—the period in which we now live (Rom. 11 : 25; Luke 21 : 24).

Fifth Period.—Will begin with "the lifting of the veil" from the eyes of Israel (2 Cor. 3 : 15, 16). The close of this period will be a time of great blessing (Rom. 11:15).

The end will witness the final triumph of the religion of the Messiah over Jew and Gentile.

TIME.—About 400 B. C. to present time.

PLACES. Palestine and Egypt; for the Third Period see later maps.

SIGNIFICANCE OF EVENTS.—The New Testament marks the change from the old dispensation of priests as mediators,

to the new, when "Jesus Christ became the propitiation for our sins, and not for ours only, but for those of the whole world!"

The New Testament Preview

103. Interval.—Between the close of the Old Testament Period and the opening of that of the New Testament there is an interval of four centuries of silence.

104. Prelude.—This is largely angelic in character. To Zacharias comes the message of the birth of the forerunner. Then follows the angelic annunciation to Mary herself. This in turn is followed by the angelic message to the shepherds and the heavenly chorus on Bethlehem's plain. Heaven stoops to earth to announce its glad tidings. A new creation is heralded, better and grander even than that of the opening chapters of Genesis. One or two events are then recorded in the early life of the Holy Child, and then there is silence for thirty years. It is as though the prelude should end all. But no, the story will not end with mere prelude. It will go on its course till the very last act.

105. First Period.—*From John to Jesus.* Suddenly John the Baptist breaks on our vision, for his short but decisive part. His message is twofold, and is comprised in the words "Repent," "Prepare." For six short months this fiery preacher calls the nation to prepare for what God has in store for it. Multitudes gather and hearken. Then comes Jesus from Nazareth, and John almost in one breath calls him "Son of God" and "Lamb of God." Two apparently irreconcilable titles, for the one means power and exaltation, and the other sacrifice and humiliation. How these two titles were to blend in one character will be seen in the following acts of the Divine dealing with men.

106. Second Period.—*From Jordan to the Mount of Olives.* Three and a half years was this in duration. Short as compared with any one of the Old Testament stories, but far more significant, and more full of the Divine revelation of God's mercy and justice. Now miracles multiply as never before, for now, as never before, the Divine comes down to man and holds communion with him. Now truth is made clear as no patriarch or prophet

ever saw it. Truly in this period, "Great was the mystery of godliness; he who was manifested in the flesh." With this period we shall deal more in detail later on in these lessons, so we make but brief allusion to it in this place. Suffice it to say that not in all the history of this world were there ever three years and a half so filled with benediction for mankind as were these of the second period.

107. Third Period.—*From Pentecost to the Turning to the Gentiles.* Pentecost was the birthtime of the Christian Church. No Pentecost, no Acts of the Apostles. No Acts of the Apostles, no Christian Church. In that case the world of to-day would be heathen, Muhammadan and Jewish. At Pentecost more were brought to an acceptance of Jesus as the Messiah than Jesus himself had won in his whole active ministry. About five hundred would seem to have been the number of believers after our Lord's resurrection. Now in one day Peter wins and baptizes three thousand. Thence onward the number of believers grows, till it numbers thousands and thousands. But all these are yet Jews, or else proselytes. The next step in this third period is the official opening of the door to the Gentile world. This took place at Cæsarea, and to Peter was given the joy and privilege of admitting Gentiles without their first becoming Jews. Through Pentecost and the experience at Cæsarea was in large measure fulfilled to Peter the "promise of the keys" (Matt. 16 : 19), for he it was who received the Jews at Pentecost into the church, and he too it was who opened the door of the church to the Gentile world. How great this portion of Period Three, and how significant to us, is apparent as soon as we realize that but for the advance in Cæsarea we in this day would first have to become Jews before we could be members of the living church. Had the Jews been willing to receive the Nazarene as their Messiah, there is no telling what sweeping measure of blessing they might not have received. Certain it is that their history from that day to this would have been very different from what it has been. Their rulers cried, "We have no king but Cæsar," and from that time many of their people have had few to rule over them but Czars, Sultans, Emperors, and hostile rulers.

108. Fourth Period.—*The Times of the Gentiles. In this period we now are.* Here it behooves one to speak guardedly, for opinions differ. The writer gives his interpretation of what the Word says. When the Jews refused to receive Jesus as their Messiah, the Apostles plainly said, "We turn to the Gentiles" (Acts 13 : 46). On account of their hardness of heart, blindness came to Israel, and a veil fell before their eyes. "A hardening in part hath befallen Israel, until the fulness of the Gentiles be come in" (Rom. 11 : 25). Our Lord alludes to this same truth when he predicts that Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled (Luke 21 : 24). That Jerusalem from the days of Titus to the present day has been thus trodden under foot of the Gentile world is only too manifest to all who know its sad history.

In this period our lot is cast, and thus we become actors in the great Divine drama of the New Testament. Solemn thought, and one calculated to make us feel the serious nature of our responsibility.

109. Fifth Period.—This is yet to come. It will begin with the "lifting of the veil" from the eyes of Israel. When that is to begin we know not, and it is neither safe nor wise to venture any guess. But that it will come in due time is as sure as that all the other predictions of Old and New Testament have had their commencement and their close. It will be a great day, for, as the Apostle Paul says, "if the casting away of them [Israel] is the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11 : 15). That will be a day of vast ingathering into the kingdom of God, and then Jesus shall see of the travail of his soul and be satisfied.

110. Then Comes the End.—Jew and Gentile will then be one, and the final triumph of the Redeemer will be ushered in. Then the ransomed and redeemed of the Lord shall unite in singing praises to him who has loved them and bought them, and has brought them home to glory. (There are differences of opinion as to the last two periods in this New Testament story. Let the student go to the law and the testimony, as referred to above, and decide for himself whether the writer is upheld in his laying out of these two great periods.)

Test Questions

How long an interval of silence is there between the Old and the New Testament times?

Give the prelude to the New Testament Period.

In what does the first period consist?

How long does the first period last?

Give the title of the second period.

How long did this period continue?

What is the third period called?

Into what two divisions may this period be divided?

What was the significance of the admission of the Gentiles to the church?

Give the fourth period.

Name the fifth period.

What Scripture is there in support of these two periods?

Lesson 2

The Life of Jesus—Thirty Years of Preparation

New Testament Division—Second Period

The Life of Jesus may be considered under five subdivisions: Silence, Obscurity, Popularity, Opposition, The Passion Week.

Thirty Years of Silence.—The Bible narrative tells but little of these early years; but one public utterance of Jesus is referred to until he was thirty years of age.

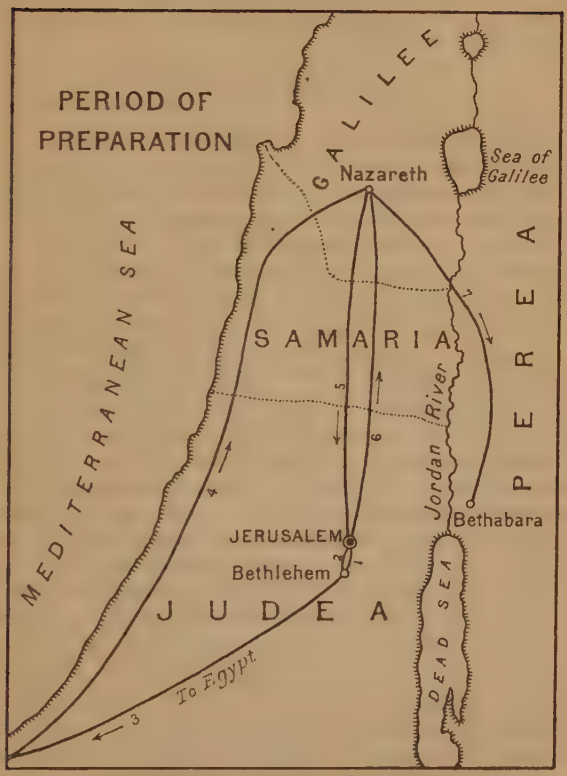
NOTE.—The harmony of the four Gospels used in the following chapters is not intended to be memorized. It is placed here in order to familiarize the pupil with its use, and to afford a ready means to locate the events in the Life of Jesus.

Events	Matthew	Mark	Luke	John
Introduction	.....	1 : 1	1 : 1–4	1 : 1–18
The Genealogies	1 : 1–17	.....	3 : 23–38	
Appearance of an Angel to Zacharias	.....	.....	1 : 5–25	
An Angel Appears to Mary, Annunciation	.....	.....	1 : 26–38	
Mary Visits Elisabeth	.....	.....	1 : 39–56	
Birth of John the Baptist	.....	.....	1 : 57–80	
An Angel Appears to Joseph	1 : 18–25			
The Birth of Jesus, etc.	.....	.....	2 : 1–21	
Presentation in the Temple (1, 2)	.....	.....	2 : 22–38	
Visit of the Magi	2 : 1–12			
Flight into Egypt, etc. (3)	2 : 13–18			
Return to Nazareth (4)	2 : 19–23	.....	2 : 39, 40	
Jesus Goes to the Passover (5, 6)	.....	.....	2 : 41–52	
Ministry of John the Baptist	3 : 1–12	1 : 2–8	3 : 1–18	

(The harmony reproduced here is taken from Professor Riddle's Outline Harmony of the Gospels; and the Journey Maps are reproduced from Arnold's Chart of Christ's Journeyings and Chart of Paul's Journeyings.)

TIME.—5 B. C. to A. D. 26.

PLACES—Bethlehem, Jerusalem, Egypt, Nazareth.



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The figures attached to the journeys refer to events mentioned in the first column on the opposite page. A method for using these Journey maps is suggested in the section entitled Teaching Hints, in the Appendix.

SIGNIFICANCE OF EVENTS.—The fulfilment of prophecy is strikingly shown in the events surrounding the coming of Christ and the preparation for his ministry; and the preaching of John the Baptist epitomized the message which Jesus was about to proclaim.

The Incomparable Life

111. The Thirty Years of Silence.—To these years the Gospels give small space. Only Matthew and Luke make any mention of them, and these give to them only four chapters. All the rest of the Gospels are devoted to the three and a half years of the Lord's active ministry.

112. Take, now, first what we *know* of this early life. It was lived in Nazareth, in Galilee. Nazareth was a town where caravans rested on their journeys between Damascus and Egypt. It was a rough town, as we may infer by the remark of Nathanael, "Can any good thing come out of Nazareth?" (John 1:46). His home was that of a workingman, as Joseph was a carpenter. It was therefore the home of a poor man. Doubtless he himself followed for all those years of silence, the trade of his reputed father. So Jesus was truly a workingman himself. His mother was exceptionally godly, as we see by her wonderful outburst of song in Luke 1 : 46–55. This song is fairly saturated with the spirit of the old prophets. Joseph also gives signs of his fear of the Lord during these early years in more ways than one. Thus we may be sure that the "atmosphere" of that home was conducive to godliness. He was taught the Scriptures from his youth. This is apparent from his great familiarity with them, shown in his later years. To this we shall refer later.

113. His Early Education.—Of course he was taught to read and write, as every Jewish boy was. He also had the advantage of frequent visits to Jerusalem, for the visit referred to by Luke, at twelve years of age, was only the first of a long series of such visits. No doubt after that first visit he went up to the Holy City every year to the feast. A lad of his type of mind would not let such an opportunity pass without taking advantage of it each time that it came. So much we may say we practically

know about these thirty years. But there is much that we may legitimately *infer*, and when guardedly used, inference is a legitimate source of knowledge. If you will let me go into a man's library, I may be able to infer with much accuracy the calling of that man. If the majority of the books are medical or legal, I infer that the man is a doctor or a lawyer. If the majority of the books that are worn are light fiction, my inference is of a totally different nature. If, to change the illustration, I go to the home of a lady, and in the afternoon find that I can write my name in the dust on the polished piano-lid, I infer somewhat about the housekeeper in whose home I am.

114. Making, then, reverent use of inference, what may we learn about these thirty years of our Lord's life, and of the influences that were at work all that time? Who were his teachers? For, bear in mind, that at the time of Jesus' entry into his public ministry, he came as a full-fledged man, who was prepared for his life's work.

115. Nature Taught Him.—Nature is God's first book, and if man had not sinned, he would have needed no other. To Jesus, nature was an open volume, and he read it in all its spiritual significance. While other boys saw only that which was outward, he saw that which was inward and had spiritual meaning. To him the lily spoke of his Father's care, the leaven that he saw in his mother's house spoke to him of the way in which the kingdom of God grew in this world. The mustard seed was an illustration of the growth of truth. Many of his most simple and precious teachings were drawn thus from nature. Sparrows, seed and tares, fig-tree, salt, and many other objects of nature told him of things unseen.

116. Men Taught Him.—He doubtless mingled much with them in Nazareth, and it is not hard to imagine the boy going to the camping-place of the passing caravans, and listening to the tales that the men from far countries had to tell. The stories that he afterward made use of were in many cases doubtless gathered from such sources. But he made them illustrate things unseen and spiritual. Look at his parables, and see how true this may easily be. The ten virgins may well have been a story that he heard, and of which he made such solemn use in

his ministry. Is it unnatural to suppose that in these gatherings of men he may have heard some one tell of a pearl merchant and his fortune in finding a peculiarly valuable pearl? In due time he used this story to illustrate the wisdom of staking all on one superlative venture. Look at his parables, and see how he made use of the interests of men in making clear the things pertaining to the kingdom of God. The sower, the lost silver, the prodigal son, children in the market-place, the rich fool, the vineyard and the laborers—these and many more show how richly the relationships of men with their fellow-men instructed him.

117. The Bible Taught Him.—He was most familiar with its teachings, and knew how to use them on the spot, without reference to commentary or concordance. We find in his sayings reference to, or quotations from, the following books of the Old Testament: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, 1 Samuel, 1 and 2 Kings, 2 Chronicles, Job, Psalms, Proverbs, Isaiah, Jeremiah, Ezekiel, Daniel, Jonah, Joel, Hosea, Micah, Zechariah, and Malachi—22 in all. Had all the utterances of our Lord been given to us, I doubt not that we should have found that he quoted from every book of the Old Testament. For bear in mind that we have only a very small part of what our Lord said preserved for us. His recorded words are only 38,422, or the equivalent of ten short sermons. But for three years he was speaking incessantly.

118. Prayer Taught Him.—His habit of spending all night in prayer was not one acquired of a sudden. No doubt he spent many a night in prayer while he was still at the carpenter's trade. But the prayer-habit is one calculated to shed much light on things that lay hold on eternal truth. All spiritual seers are men of much prayer.

119. Finally, His Visits to Jerusalem Taught Him.—Not in vain did he go at least 18 times to that city before his public ministry began. It was in this way that he saw the formality of the Pharisaic party, and the self-seeking of scribe and chief priest. So when he denounced them so fiercely in later times, he did it not out of an experience of day before yesterday, but out of years of observation. Such were some of the influences

that surrounded him, and the teachers that prepared him during those thirty years of silence for his great work. Thus, when the fulness of time came, he stepped forth full armed for the contest with the powers of darkness.

Test Questions

Where were Christ's thirty years of silence spent?

What was our Lord's trade?

What can we say of the religious life of his mother and of his father?

In what way is inference a legitimate ground of knowledge?

What is the first of the teachers of our Lord during that time that is mentioned?

Give the second of his teachers.

What else did he have as teacher?

Illustrate each of these somewhat in detail.

What else taught him?

What is the last of these teachers mentioned?

Lesson 3

The Year of Obscurity

New Testament Division—Second Period

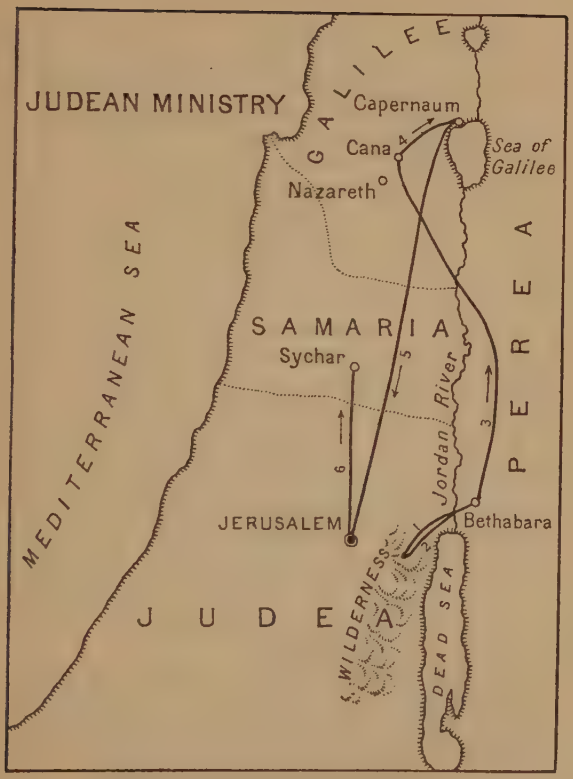
Religious Life of the time was marked by absence of idolatry, by the presence of numerous synagogues and of reverence for the Scriptures.

Government was that of a foreign nation—Rome.

Events	Matthew	Mark	Luke	John
Baptism of Jesus	3 : 13–17	1 : 9–11	3 : 21–23	
The Wilderness. Temptation of Jesus (1, 2).....	4 : 1–11	1 : 12, 13	4 : 1–13	
The Witness of John, etc.....	.....	.....	.....	1 : 19–51
Cana. The First Miracle. Capernaum (3, 4).....	.....	.....	.....	2 : 1–12
Jerusalem. First Cleansing of the Temple, etc. (5).....	.....	.....	.....	2 : 13 to [3 : 21
Ministry in Judea. Witness of the Baptist.....	.....	.....	.....	3 : 22–36
Imprisonment of John the Baptist. Jesus leaves Judea, etc.....	14 : 3–5; [4 : 12	6 : 17–20 [1 : 14	3 : 19, 20; [4 : 14	4 : 1–3
Jacob's Well. Discourse with Samaritan Woman, etc. (6).....	.....	.....	.....	4 : 4–42

TIME—A. D. 26 to A. D. 27.

PLACES—Wilderness of Judea, Bethany beyond Jordan, Cana, Sychar, Jerusalem, Judea.



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The figures attached to the journeys refer to events mentioned in the first column on the opposite page.

The Incomparable Life (Continued)

120. The Year of Obscurity.—Before examining this at all, it will be well to consider the state of national life into which the life of the Master was projected. It was not like that which we have seen prevailed so constantly before the captivity, for there was now among Jews no idolatry of any kind to be found. This was a great gain. Moreover, it was a national life under subjection to a foreign and Gentile power. With this power the Lord had to reckon, of course. Once more there was great reverence for the written Word, which was now more full than it ever had been, for the Old Testament, as we have it, was all in existence. There was to be found in every Jewish town the synagogue, where the law was read and expounded. This institution was an outgrowth of the captivity experience, and was most valuable. But, alas! there was also much of formality, especially among the religious leaders. They had so added to or explained the written law that it had become void through the traditions of men. Much religiosity, but little true religion, was to be found. Yet among the lowly there was still true religion, as shown by such persons as Zacharias and Elisabeth, Joseph and Mary, Mary, Martha, and Lazarus. Into a national life such as is here very briefly indicated, Jesus came forth.

121. The Baptism.—He is introduced to us in this year, first at his baptism (Matt. 3 : 13). Here we have our first foreshadowing of the Trinity, for here the Son stands, praying, while at the same time the Father's approving voice is heard, and the Holy Spirit descends and rests on the Son.

122. The Temptation.—This is at once followed by the forty days of temptation in the wilderness. Of this experience we are given but three specific instances. These seem to be typical of all the rest, and relate to: 1. Unlawful use of his miraculous power for himself. 2. Dramatic display of his power as Messiah. 3. Absolute turning from his life-purpose for the sake of self-aggrandizement. All these, it is worthy of note, are resisted, by the use of the written Word, which in Jesus' hands is a mighty sword. The fundamental reason for this assault on the part of Satan may be found in the undoubted fact that the Adversary

knew that Jesus had come to this world to destroy his works. Demons knew who Jesus was long before men did. On that account the great assault was made, for if Jesus could be stumbled into sin, then he could not be Saviour, since he himself would need to be saved. Had Jesus yielded in the wilderness, Calvary would not have been of any avail.

123. The First Disciples.—During this first year Jesus gained many disciples, though he himself did not, like John the Baptist, baptize them. This he left to his chosen disciples. This shows that the popularity of the Baptist had at this time already begun to wane, as he himself predicted that it would. Not many miracles are recorded during this period, though we know that the one in Cana of Galilee was the first of a series. The gathering of disciples, who later became apostles, begins in this year. In one day the record indicates that he gained six of these (John 1 : 35–51).

124. The Cleansing of the Temple.—A most dramatic event in this year is his first cleansing of the Temple. The extortion practised in the court of the Temple filled him with indignation and he drove out the money changers, and dealers in cattle and doves, declaring that his Father's house was a house of prayer, while they had made it a den of thieves. This drew on him the antagonism of the rulers under whose fostering care, or at least through whose negligence, these abuses had grown up. This antagonism never ceased until they had worked on him their will on Calvary.

125. Interview with Nicodemus.—It was during this first year that we have two most remarkable dialogues of our Lord. The first is that with the ruler Nicodemus. At this interview either John the evangelist must have been present, or else Jesus or Nicodemus must have told John what was said. In this dialogue occurs the most significant sentence that the world has ever heard, having within twenty-four words more of Divine truth than any other similar number of words ever uttered,—John 3 : 16. In this verse, as Dr. Arthur T. Pierson puts it, we have five couplets:

1. God the Father and the Son, as the originators of salvation.
2. The Divine action, "loved," and "gave."

3. Those toward whom this action was directed. "The world," and to make it personal, "whosoever."

4. The condition on which the Divine gift may he had. "Believe," and therefore "have."

5. That for which all this action is taken, "not perish," but have "everlasting life."

126. The Woman of Samaria.—In this year too, at its close, comes the interview with the woman at Jacob's well, in Samaria. It is well worth noticing that to a woman, and she a Samaritan woman, Jesus poured out truth as prodigally as he did to Nicodemus, a ruler of his own nation. The result of this interview was the adherence of a large number of Samaritans to the Master. All the above story of this first year of our Lord's public ministry we learn only from the Gospel of John, each of the other evangelists beginning his story with the Galilean ministry.

127. Note that our Lord's whole public life is condensed into three and a half short years. Yet what a wonderful work he accomplished in that period! The active life of Alexander the Great was thirteen years, and that of Napoleon twenty-three years. In those years these two men wrought wonders. But their empire has long since passed away. The empire of the Master is to-day wider than ever, and the work of those three years and a half will never cease to be felt. This is because he was more than mere man, and brought to his task superhuman power and knowledge.

Test Questions

State the condition of Palestine religiously at the time of our Lord's entry into public life.

What was the value of the synagogue?

Give the first event of the year in question.

Of what doctrine do we see the foreshadowing at Christ's baptism?

Give the threefold nature of the temptations of which we have record.

What reason may we assign for the attempt of Satan to draw Christ to sin?

With whom did Jesus have a most significant interview in Jerusalem?

Give the five couplets in John 3 : 16.

With whom did Jesus have another interview at Jacob's well?

What was the result of that interview?

What is there significant in the brevity of our Lord's public life as compared with that of Alexander or Napoleon?

The Year of Popularity

New Testament Division—Second Period (Continued)

Events	Matthew	Mark	Luke	John
Public Teaching in Galilee...	4 : 17	1 : 14, 15	4 : 14, 15	4 : 43–45
Cana. Healing of the Nobleman's Son (1).....	.....	.....	.....	4 : 46–54
Rejection at Nazareth (2)....	4 : 13–16	.....	4 : 16–31	
Sea of Galilee. Call of the Fishermen, etc. (3).....	4 : 18–22	1 : 16–20	5 : 1–11	
Healing of Peter's Wife's Mother, of a Demoniac, etc.....	8 : 14–17	1 : 21–34	4 : 31–41	
Preaching Tour through Galilee (4).....	4 : 23–25	1 : 35–39	4 : 42–44	
Healing of a Leper.....	8 : 2–4	1 : 40–45	5 : 12–16	
Healing of a Paralytic, etc....	9 : 2–9	2 : 1–14	5 : 17–28	
Jerusalem. Healing of Infirm Man, etc. (5, 6).....	.....	.....	.....	5 : 1–47
Sabbath Controversies, etc....	12 : 1–14	2 : 23 to 3 : 6	6 : 1–11	
Multitudes Gather by the Sea.	12 : 15–21	3 : 7–12	6 : 17–19	
Galilee. Choice of the Twelve (7).....	10 : 2–4	3 : 13–19	6 : 12–16	
Sermon on the Mount.....	5 : 1 to 8 : 1	.....	6 : 20–49	
Capernaum. Healing of Centurion's Servant (8).....	8 : 5–13	.....	7 : 1–10	
Nain. Raising of the Widow's Son (9).....	.....	.....	7 : 11–17	
John the Baptist Sends Messengers to Jesus.....	11 : 2–19	.....	7 : 18–35	
Discourse of Jesus about his Mighty Works.....	11 : 20–30			
Our Lord Anointed by a Woman.....	.....	.....	7 : 36–50	
Second Circuit in Galilee (10)	.....	.....	8 : 1–3	
Healing of a Demoniac, etc...	12 : 22–50	3 : 20–35	11 : 14–36; [8 : 19–21	
Woes against the Pharisees, etc.....	.....	.....	11 : 37 to [13 : 9	
Parable of the Sower, etc.....	13 : 1–53	4 : 1–34	8 : 4–18	
Voyage across the Lake. Tempest Stilled (11).....	8 : 18–27	4 : 35–41	8 : 22–25; [9 : 57–62	
Demoniacs near Gadara. Recrossing the Lake (12)...	8 : 28 to 9 : 1	5 : 1–21	8 : 26–40	
Feast of Matthew, etc.....	9 : 10–34	2 : 15–22; [5 : 22–43	5 : 29–39; [8 : 41–56	
Second Rejection at Nazareth (13).....	13 : 54–58	6 : 1–6		
Another Circuit in Galilee; the Twelve Sent Forth (14)	9 : 35–38; [10 : 1, 5, to [11 : 1	6 : 6–13	9 : 1–6	
Herod's Dread of Jesus.....	14 : 1, 2, [6–12	6 : 14–16, [21–29	9 : 7–9	

TIME—A. D. 28 to A. D. 29.

PLACES—Capernaum, Galilee, Jerusalem, Nain, Gadara, Nazareth.

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The figures attached to the journeys refer to events mentioned in the first column on the opposite page.

The Incomparable Life (Continued)

128. The Year of Popularity.—This was spent in Galilee. The Galileans had heard of his fame from those of their number who had seen him in Jerusalem, so it required but a few deeds of might to arouse them to the highest pitch of enthusiasm. His activity during this year may be studied with relation, first, to his miracles, and second, to his teaching.

129. His Miracles Multiplied.—These were multiplied beyond any previous precedent. They sprang from him as sparks spring from the red-hot iron of the blacksmith under the hammer. There must have been single days when he wrought hundreds of miracles. Take that Sabbath day in Capernaum as an example. In the morning in the synagogue he healed a demoniac. In the later part of the day he healed Peter's mother-in-law. Then, as the sun was setting, there came to him all in that city that had maladies of any kind, and he healed them all. A wonderful day that, for Capernaum. No wonder that later on he referred to that city as exalted to heaven. His miraculous power manifested itself over disease of every kind. No malady was unreachable by him. The three characteristics of his healing ministry were, first, it was instantaneous—there was no period of convalescence. Deathly sick one moment—perfectly well the next ; this was the history of each patient. (One exception there is to this, and that is of the man who needed two touches to cure his blindness (Mark 8 : 24.) Was the man's faith at fault ?) Second, it was perfect—there were no signs of weakness left and no relapses. How unlike the frequent experience under even the best of modern physicians! In the third place, it was all *without money or price.*

130. His Power was equally great over death. He called, and Lazarus came forth; he took the dead maiden by the hand and she arose. He spoke to the young man on his bier and he responded. His power extended to the spirit world, for he commanded evil spirits to come out of men, and they obeyed. Nature obeyed his voice, as when he spoke to the winds and the waves and they were hushed. Man, nature, and the spirit world all recognized his power and yielded swift obedience. No wonder

that his popularity was immense under these circumstances. It would not be possible to exaggerate the exciting scenes through which he passed during this year. Men thronged around him so violently, and crushed together to see and hear him so vehemently, that many were thrown down and trampled on. Wild cries must have come from the masses of people who so excitedly pressed near to him. They actually broke up the roof of one house so as to get into his presence the patient for whom they craved his services. He had not time so much as to eat in peace, as they gave him no respite (Mark 6 : 31).

131. His Miracles as Lessons.—All these miracles of his were in reality also object-lessons to lead men to an apprehension of things invisible and spiritual. If he healed a man born blind, it was to make men see that they needed spiritual sight. If he touched the deaf man's ears and made him hear, what was this but an object-lesson showing that they wofully needed spiritual hearing? And if he raised the dead, this, too, was to teach a great spiritual truth, namely, that he was the resurrection and the life.

132. In all this wonderful life we are glad to note how much of happiness must have come to the Master as he saw the sick made instantly well. At the same time his gift of healing sometimes brought to him exquisite sorrow, as in the case of the ten lepers, nine of whom did not think it worth their while to go back to say, "Thank you." It was at this time in his ministry that the Master began to bid men whom he helped hold their peace, for there was really danger that the excited throngs would develop into uncontrollable mobs, and that the Roman government would find it necessary to interfere.

133. His Teaching was apparently less important than were his miracles, though it was really more important. If we could have only the miracles, or the teaching, we would at once take the teaching. The miracles were chiefly temporary in their effect, while the influence of the teaching is eternal. In view of the fact that, as noted in Lesson 2, we have so few of his words recorded, we may well wonder at their power. As he said, "the words that I have spoken unto you are spirit, and are life" (John 6 : 63).

134. His teaching was characterized by its **boldness.** He taught them as one who had authority, for he knew by inward experience the truth of all that he uttered. The Scribes were more like parrots, for they repeated the opinions of those who had gone before them, and had no true vision of things spiritual. Jesus, on the other hand, did not hesitate to quote passages from Moses, and set them aside, on his own authority. He had larger vision than had the great lawgiver, and he was well aware of that fact. "Ye have heard that it hath been said—but I say unto you," such was his confident manner of teaching. And the results of his teaching have fully substantiated his claim.

135. In his teaching he was **infinitely tender** with confessed sin, but at the same time he was equally stern against professed holiness. No more terrible words have ever been spoken than those of the Master against the Scribes and Pharisees, on account of their hypocrisy. To read them with any adequate conception of the occasion is to feel almost terrified at their vehemence. On the other hand, no zephyr was ever more gentle than were his words to those who felt their sin and wished to abandon it.

136. In his teaching **he made much use of parable,** for this was in reality a picture, and he knew that pictures convey truth and are remembered longer than any other form of speech. What an array of pictures his parables have hung in the galleries of our memories! Prodigal Son, Good Samaritan, Ten Virgins, Lost Sheep, Unjust Judge—what are these but pictures that we cherish, and from which we gain eternal truths of the most precious nature?

137. His teaching for the most part revolved around the idea of **the Kingdom of God on Earth, and Himself as its Center.** Let the student look up all the parables of the Kingdom and he will realize the truth of this statement. The reason why even his nearest disciples misunderstood him so, and thought that this kingdom was to be like that of David, was that they did not put the emphasis in the right place. They thought of "The *kingdom* of God," while he thought of "The Kingdom of *God*." There is a great difference between these two forms of emphasis. The one led them to ask for places on his right and left in his kingdom; the other emphasized the truth that the Kingdom of God is

within you. Thus in the midst of great excitement, this year of popularity was spent. Tours through Galilee were like triumphal processions, and the throngs were never weary of crowding on him and the disciples. Alas! that the people should not have better appreciated the inwardness of his mission, but should have taken in only that which was temporal and not eternal!

Test Questions

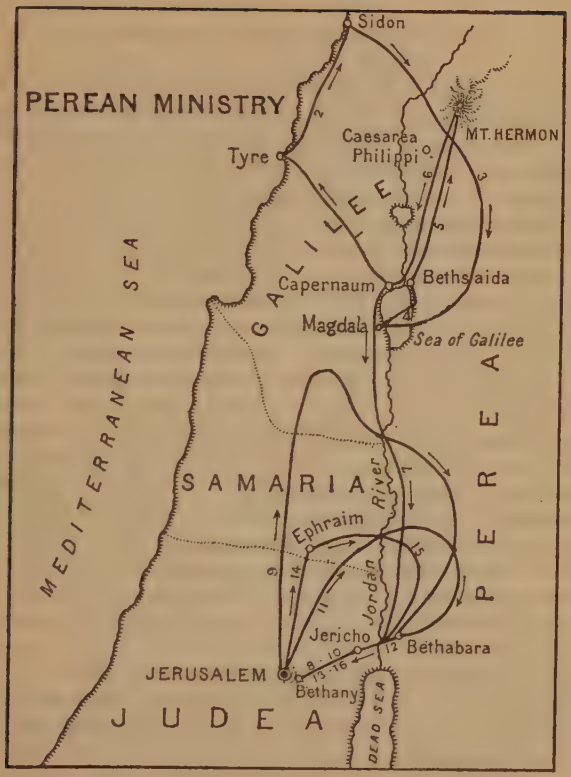
What is the second year of our Lord's life called?
Where was it for the most part spent?
What two chief characteristics marked this year?
Over what did the Master show his power?
Name the peculiarities of his healings.
Of what may the miracles be said to be object-lessons?
Which was more truly important—his miracles or his teaching? Why?
What two characteristics did his teaching possess?
Why did he make so much use of the parable?
Around what thought did most of the Lord's teaching revolve?
Why did the disciples so misunderstand him?

Lesson 5

The Year of Opposition

New Testament Division—Second Period (Continued)

Events	Matthew	Mark	Luke	John
Sea of Galilee. Return of the Twelve, etc.	14 : 13–21	6 : 30–44	9 : 10–17	6 : 1–14
Jesus Walks upon the Water.	14 : 22–36	6 : 45–56	.....	6 : 15–21
Discourses, etc.	15 : 1–20	7 : 1–23	.....	6 : 22–71
Northward Journey. Region of Tyre and Sidon (1, 2)	15 : 21–28	7 : 24–30		
Return to Eastern Side of the Lake, etc. (3)	15 : 29–38	7 : 31 to 8 : 9		
The Lake Crossed. A Sign from Heaven Demanded (4)	[16 : 4 15 : 39 to	8 : 10–13		
The Lake Recrossed. The Leaven of the Pharisees (4)	16 : 5–12	8 : 14–21		
A Blind Man Healed. On Way to Bethsaida (4)	.....	8 : 22–26		
The Confession of Peter, etc.	16 : 13–38	8 : 27 to 9 : 1	9 : 18–27	
Mount Hermon. The Transfiguration (5)	17 : 1–13	9 : 2–13	9 : 28–36	
Healing of the Demoniac Boy	17 : 14–20	9 : 14–29	9 : 37–43	
Prediction of Death and Resurrection	17 : 22, 23	9 : 30–32	9 : 43–45	
Arrival at Capernaum, etc. (6)	17 : 24 to [18 : 35	9 : 33–50	9 : 46–50	
Jerusalem. Jesus attends the Feast of Tabernacles (7, 8)	.....	.....	.....	[8 : 59 7 : 1 to
Return to and Final Departure from Galilee (9)	19 : 1, 2	10 : 1	9 : 51–56	
Mission of the Seventy, etc.	.....	.....	10 : 1–37	
Bethany. Visit to Martha and Mary (10)	.....	.....	10 : 38–42	
Healing of a Man Born Blind, etc.	.....	.....	.....	[10 : 21 9 : 1 to
Jerusalem. Jesus at the Feast of Dedication	.....	.....	.....	10 : 22–42
Retirement to Perea. Discourses, Parables, etc. (11)	.....	.....	11 : 1–13; [13 : 10 to [17 : 10	
Bethany. Raising of Lazarus (12, 13)	.....	.....	.....	11 : 1–46
Withdrawal to Ephraim (14)	.....	.....	.....	11 : 47–54
Samaria. Healing of the Ten Lepers (15)	.....	.....	17 : 11–19	
Discourses, etc.	19 : 2 to 20 : 28	10 : 2–45	17 : 20 to [18 : 34	
Near Jericho. Healing of Blind Men (16)	20 : 29–34	10 : 46–52	18 : 35–43	
Jericho. Visit to Zaccheus, etc.	.....	.....	19 : 1–28	
Bethany. Anointing by Mary (16)	26 : 6–13	14 : 3–9	.....	[12 : 11 11 : 55 to



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The figures attached to the journeys refer to events mentioned in the first column on the opposite page.

TIME—A. D. 29 to A. D. 30.
PLACES.—Capernaum, Tyre and Sidon, Decapolis, Caesarea Philippi, Mt. Hermon, Galilee, Jerusalem, Eastern Bethsaida.

The Incomparable Life (Continued)

138. The Year of Opposition.—Our Lord's year of popularity waned much after the miracle of the feeding of the five thousand. This miracle stirred the people to the very height of enthusiasm. Now, they thought, we have one who is worthy to be our king. So intense was this conviction that they wanted on the spot to proclaim him king, and raise the standard of revolt against Rome (John 6 : 15). Even the disciples seem to have been infected with this mad thought, for he "constrained" them to go away (Matt. 14 : 22). On the day following, however, the multitudes found him again, and tried to persuade him to repeat the miracle of feeding. This he refused to do. He tried to make them understand that he had better bread for them, even the bread of life. But what they really wanted was only bakers' bread. They thought that if Moses fed the people for forty years for nothing, their Messiah should do even better than that. So, when he refused to be to them a "commissariat department," they at once forsook him. "Many" of his disciples "went back" at that time. For all of this read John 6 : 22–71. At this moment it was that Peter comes so grandly to the front and makes his confession. When we see Peter later on denying his Master, let us bear in mind his bold stand taken at this juncture.

139. Opposed by the Pharisees.—During all this year of popularity the Pharisees were dogging the footsteps of the Master, as spies dog the criminal. Of these Pharisees there were at this time, in Palestine, about 6000. They were the ecclesiastical leaders of the people, and this makes their opposition all the more ghastly. They, who should have led the people aright, led them astray. The grounds of their opposition were manifold. Among others were the following:

(1) They opposed him because of their *own intense pride.* They were those who sought glory one of another, and so they

could not believe in him (John 5 : 44). His aims and theirs were so widely apart that they could not even understand him. To them the glory that cometh from God had no attractiveness. So they opposed him who was meek and lowly.

(2) They opposed him on account of *his humble origin.* He was only a carpenter's son, and so to them was of no account. Had they made due investigation, they would have found that he came of the line of David, their great king. But they did nothing of the sort (Matt. 13 : 55–58). It was an offense to them that he came from among the lowly, and not from some of the aristocratic families of the land. His lack of training in the schools seems to have nettled them, so that they exclaimed in disgusted surprise, "How knoweth this man letters, having never learned?" (John 7 : 15.)

(3) They opposed him bitterly, on account of *the company that he kept.* In contempt they said, "This man receiveth sinners, and eateth with them" (Luke 15 : 2). And they continually complained that he was a friend of hated publicans and sinners. They could not understand at all that the very grandeur of his mission consisted just in this, that he came to call sinners to repentance. Their complaint, as given in Luke 15 : 2, called forth from him three of the grandest parables that we have, namely, those of the lost silver, the lost sheep, and the lost son. Especially were they angered because he had taken into the number of his disciples the hated Matthew, the tax-gatherer.

(4) They opposed him again because of his *failure to observe the Sabbath* in the manner prescribed by themselves. They had made the day one of weariness to the flesh, and had passed by deeds of mercy and helpfulness. So when he healed the man at the Pool of Bethesda and the man born blind, on the Sabbath, they took counsel how they might destroy him. While they themselves would pull out a sheep or an ox from the pit on the Sabbath, they criticized him for healing men on that day. This brought forth from him stern condemnation, which, of course, did not mollify their feelings toward him.

(5) Furthermore, they opposed him because he *declined to observe* certain minute regulations of the law concerning washing of hands and the like. These regulations they had laid on men's

shoulders, but they were not at all Divine ordinances. This is why he said, in his denunciation of them, "they bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with their finger" (Matt. 23 : 4). (Read the whole of Matt. 23, and you will understand better who and what these men were who were opposing the Master.) Once more, they opposed him because he had made such friends of the common people and had not in any way bowed down to them, as the leaders of the people. The common people heard him gladly, and that angered them. "This multitude who knoweth not the law are cursed" (John 7 : 49). They were furious because the whole world seemed to have gone after him, while they themselves were left in the background. This was galling to their innate pride.

(6) What made their opposition all the worse was that though they could not deny his miracles, they went so far as to ascribe them to the agency of Satan. "He hath a demon, and is mad: why hear ye him?" is what they exclaimed (John 10 : 20). The Pharisees said, "By the prince of the demons casteth he out demons" (Matt. 9 : 34). So they dared to ascribe to demoniac possession the deeds of him in whom the Spirit dwelt without measure. It was this ascribing to the spirit of darkness of the works of the Holy Spirit that brought forth from the Master his statement concerning the unpardonable sin. It really consisted in ascribing to the Holy Spirit the works of the prince of darkness.

140. Away from the Crowds.—After the miracle of the feeding of the five thousand, the Master was mostly in out of the way places, such as Cæsarea Philippi, Decapolis, and the coasts of Tyre and Sidon. He feared lest the Galileans, if he wrought more miracles among them, would raise insurrection, and so bring on him the power of the Roman government. This would have ruined his mission to this earth. For about six months after the miracle of the five thousand he tarried in Galilee and its immediate vicinity before he started on his final journey to Jerusalem. It was during these six months that the transfiguration took place.

Test Questions

What event closes the year of popularity?

What action did the people wish to take in consequence of the miracle of the feeding of the five thousand?

What sign have we that even the disciples were infected with this spirit?

What did the people wish Jesus to do on the following day?

When he declined what did the people do?

All this time, what was the attitude of the Pharisees?

How many of these men were there at this time in Palestine?

Give the first ground of their opposition to him.

Give the second ground of their opposition.

Give the third ground.

Give the fourth and the fifth ground assigned for their opposition.

To what did they ascribe his power of working miracles?

Where did the Master stay for the next six months?

What marked event took place during these six months?

Test Questions for Review
Lessons 1 to 5

1. How long an interval of silence between Old and New Testament?
2. Give the limits of each of the five periods of New Testament history.
3. How may the life of Christ be divided?
4. What was the threefold nature of Jesus' temptation?
5. What is meant by the year of obscurity?
6. With whom did Jesus have a most noteworthy interview in Jerusalem?
7. What is the second year of Christ's life called?
8. Where was it for the most part spent?
9. Why did Jesus use parables so much?
10. Around what thought did most of his teachings revolve?
11. What were the five grounds given for the opposition of the Pharisees?
12. Where did the Master stay for six months after the year of popularity?

Lesson 6

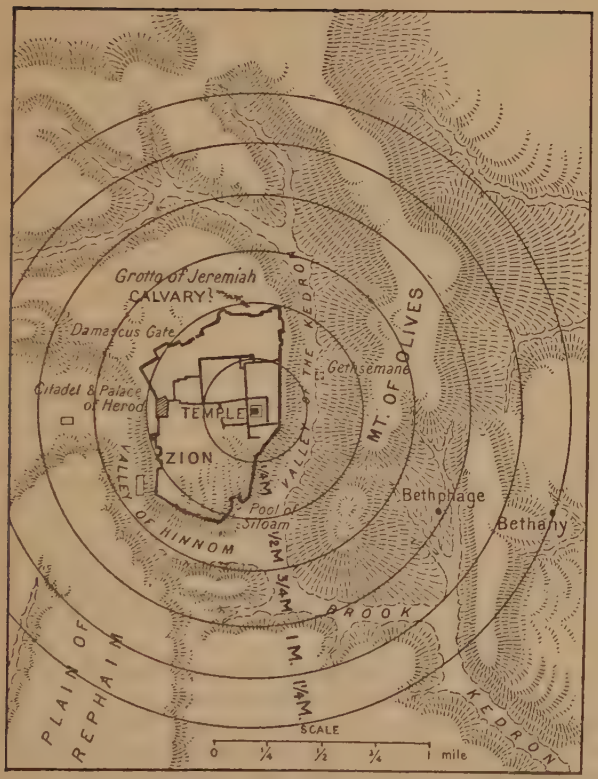
The Closing Week

New Testament Division—Second Period (Continued)

Events	Matthew	Mark	Luke	John
Triumphal Entry into Jerusalem	21 : 1–11	11 : 1–11	19 : 29–44	12 : 12–19
Cursing of the Fig Tree	21 : 18, 19	11 : 12–14		
Second Cleansing of the Temple, etc.	21 : 12–17	11 : 15–19	19 : 45–48; [21 : 37, 38	
Fig Tree Withered Away	21 : 20–22	11 : 20–25		
Discourses, etc.	21 : 23 to [23 : 39	11 : 27 to [12 : 40	20 : 1–47	
The Widow's Two Mites	.....	12 : 41–44	21 : 1–4	
Greeks Seek to See Jesus	.....	.....	.....	12 : 20–36
Unbelief of the Jews	.....	.....	.....	12 : 37–50
Prediction of the Destruction of the Temple	24 : 1, 2	13 : 1, 2	21 : 5, 6	
Discourses, Parables, etc.	24 : 3 to [25 : 46	13 : 3–37	21 : 7–36	
Conspiracy between the Rulers and Judas	26 : 1–5, [14–16	14 : 1, 2, [10, 11	22 : 1–6	
The Last Supper	26 : 17–35	14 : 12–31	22 : 7–38	13 : 1 to [17 : 26
Departure to Gethsemane	26 : 30 [31–35]	14 : 26 [27–31]	22 : 39	18 : 1
Agony, Betrayal, etc.	26 : 36–56	14 : 32–52	22 : 40–53	18 : 2–12
Jerusalem. Hearing before Annas	.....	.....	.....	18 : 13, 14 [19–24
Night Trial before Caiaphas	26 : 57–68	14 : 53–65	22 : 54, 63–65	
Three Denials of Peter	26 : 69–75	14 : 66–72	22 : 55–62	18 : 15–18, [25–27
Formal Condemnation by the Sanhedrin; Jesus led to Pilate	27 : 1, 2	15 : 1	22 : 66 to [23 : 1	18 : 28
Remorse and Suicide of Judas	27 : 3–10			
Trial before Pilate	27 : 11–14	15 : 2–5	23 : 2–5	18 : 29–38
Jesus before Herod	.....	.....	23 : 6–12	
Condemned by Pilate	27 : 15–30	15 : 6–19	23 : 13–25	18 : 39 to [19 : 16
Jesus Led Away to be Crucified	27 : 31–34	15 : 20–23	23 : 26–33	19 : 16, 17
Calvary. The Crucifixion	27 : 35–38	15 : 24–28	23 : 33, 34, 38	19 : 18–24
Jesus on the Cross	27 : 39–56	15 : 29–41	23 : 35–49	19 : 25–30
Burial of Jesus	27 : 57–61	15 : 42–47	23 : 50–56	19 : 31–42
Guard at the Sepulcher	27 : 62–66			

TIME.—A. D. 30.

PLACES.—Bethany, Jerusalem.



MAP OF JERUSALEM AND VICINITY.

With the Temple as a center a circle is drawn every quarter mile, to assist in determining distances.

The Incomparable Life (Continued)

141. The Passion Week.—Our Lord arrived at Bethany on his last journey to Jerusalem on Friday before the Passover. On the following Sunday came the triumphal entry into Jerusalem. Reckoning from that day to the day of his resurrection, we have eight days. How important these days were in the minds of the evangelists may be seen from the amount of space they give to the narrative of these days. To the three years and more of his public ministry, the four evangelists give in all 55 chapters. But to the eight days spoken of, they give 30 chapters. It is most significant that had they told the story of his public ministry in as great detail, it would have occupied over 4000 chapters. This may be seen in part in the accompanying chart.

3½ years 55 chapters	8 days 30 chapters

142. *Bear in mind* that the ecclesiastics had by this time determined on his death. But they did not want that to take place on the feast day, lest there should be an uproar among the people, who believed on him. That is, they were afraid of a rescue (Matt. 26 : 5). Yet it did come on the feast day. The reasons for this are as follows:

(1) His triumphal entry. The jubilation among the people angered them. They perceived that the people welcomed him, and that they prevailed against him not at all. Of course this was stinging to their pride, and they feared the outcome of this popular enthusiasm.

(2) They were further angered by their failure to discomfit him in argument in the very presence of the multitude. Their effort to entangle him in his talk, as shown in Matthew 22 : 15–46, was a total failure, and they knew that the people rejoiced at their discomfiture. This was most galling to their pride as religious leaders of the nation. Add to this the terrific denunciation that Jesus poured forth on them, as told in Matthew 23:1–39, and bear in mind that this was in the presence of all the people, and you have an explanation of the resentment on their part.

(3) Just about at this juncture Judas came with his offer, which to them must have seemed most timely. He knew where

he could find the Master when the people would be absent, and they relied on their influence with Pilate to carry their scheme through swiftly, so that there would be no chance of any rescue. So, with this combination of circumstances, they determined to go ahead in spite of the fact of the approaching Passover.

143. The Trial.—This was twofold. In the first place, it was an ecclesiastical trial. It was before Annas (informal), then before Caiaphas, and the Sanhedrin. Here the charges were all ecclesiastical. They were that he had spoken against the temple; that he had broken the Sabbath, and that he was guilty of blasphemy in calling himself the Son of God. These charges they could not prove, but that made no difference, for the issue was already determined in their minds. So they condemned him to death. But they had no power under the Roman government to inflict the death penalty. So they had to take him before the Roman Governor. This brings us to the second trial. This was political. Here the charges were entirely different from those on which they had condemned him to death. Now they charged him with forbidding to pay taxes, and with setting himself up to be a king, in rivalry with Cæsar. All this was false, and they knew it, but they cared nothing for that, so long as they could persuade Pilate to give them the desired verdict. Pilate repeatedly declared him innocent, as did also Herod, to whom Pilate sent him. But the ecclesiastics would take nothing but his death as their right. So at last Pilate weakly yielded, and gave sentence as they desired.

144. The scene at the cross surpasses all description. Note who were there. Gentiles were there in the form of Roman soldiers. Jews were there in the persons of the ecclesiastics, who reviled on the cross him who for so long had gone about doing good. Even at this time they bore witness to his power, crying out, "He saved others; himself he cannot save." Had they put it, "He saved others, himself he *will not* save," they would have been strictly within the truth. For he could have saved himself, since it lay within his power to call for twelve legions of angels, and they would have responded at once. Then where would the chief priests or even the Roman soldiers have been?

145. There, too, were *the Apostles*, who were filled with despair at the fate of him who they had hoped would redeem Israel. Now their hope perished, and they gave way to dark despair. All his acquaintances from Galilee were there, the women beating their breasts for sorrow. Criminals were there as his companions in agony and shame. Yes, the scene at the cross was the most dramatic that the world had ever seen. For the time, the powers of darkness seem to have triumphed, and the best man in the world was nailed to the accursed cross.

146. The Penitent Robber.—Yet even here a sudden ray of light divine breaks the darkness, and in the penitent robber we have the most wonderful record of the triumph of faith that the world has ever seen. How he was led out into the light of faith just at the moment that the faith of all others was eclipsed we cannot tell, but the fact remains. Note, all, even the Apostles, had given up faith in Jesus as the Messiah. But just at this moment, like the sun bursting through the dark thunder-cloud, we see the faith of this robber emerge, resplendent, for he recognized in the crucified man next him his "Lord." He also recognizes in him a king, for he speaks to him concerning his kingdom, to which he is about to go. More than this. The robber believes that it will be well with him in the next world if his dying companion in pain remembers him, and he also believes that he will be willing to remember him. What a most wonderful exhibition of faith this was, under the circumstances. At the moment when the powers of darkness were most triumphant the power of the Holy Spirit was also most clearly shown. And in response to all this faith comes the reassuring reply, "To-day shalt thou be with me in Paradise."

147. At the cross, too, we may see the epitome of all men in their relation to sin and death, for while all three of the victims that day were brought to the cross by sin, they stood in very different relationships to sin. See, all died because of sin. But the impenitent robber died *in* his sin. On the other hand, the penitent robber that day died *to* sin. Jesus could do neither of these things, for he had no sin. But that day he died *for* sin. This truth is set forth in the accompanying diagram, and is most suggestive. None but Jesus can die for sin, but all sinners must either die in sin or die to sin.

HE DIED

IN FOR TO

SIN

Test Questions

When did our Lord arrive at Bethany?

How do we know that the events of these eight days were of the utmost importance in the minds of the evangelists?

Why did the ecclesiastics not want to put Jesus to death on the feast day?

Give the first reason why his death came on a feast day.

Give the second reason for this.

Give the third reason for this action.

State in what respect the trial of Jesus was twofold.

What were the charges in the ecclesiastical trial?

What were the charges in the political trial?

What was the verdict of both Pilate and Herod about Jesus?

State in detail who were present at the crucifixion.

Give the story of the wonderful triumph of faith on the part of the penitent robber.

What was the relationship of the three crucified men to sin?

Lesson 7

The Forty Days

New Testament Division—Second Period (Concluded)

Events	Matthew	Mark	Luke	John
The Resurrection Morning. Women Visit the Sepulcher.	28 : 1–8	16 : 1–8	24 : 1–11	20 : 1, 2
Peter and John Visit the Sepulcher	.....	.....	24 : 12	20 : 3–10
Appearance to Mary Magdalene	.....	16 : 9–11	.....	20 : 11–18
Second Appearance	28 : 9, 10			
Report of the Guard	28 : 11–15			
Appearance to Peter; Walk to Emmaus	1 Cor. 15 : 5	16 : 12, 13	24 : 13–35	
Appearance to Ten Disciples	.....	16 : 14–18	24 : 36–43	20 : 19–25
Appearance to Eleven Disciples	.....	.....	.....	20 : 26–29
Sea of Galilee. Appearance to Seven Disciples	28 : 16	.....	.....	21 : 1–24
Appearance to Many Disciples	28 : 16–20	1 Cor. 15 : 6		
Final Appearance; Ascension	Acts 1 : 3–12	16 : 19, 20	24 : 44–53	
Conclusion	.....	.....	.....	20 : 30, 31; 21 : 25

TIME.—A. D. 30.

PLACE.—Jerusalem, Galilee, Mt. of Olives.

The Incomparable Life (Concluded)

148. The Forty Days.—As it is unfortunately customary on the part of certain modern critics to deny the physical resurrection of our Lord, and to maintain that all that we know about him after his resurrection is that he was alive, it seems needful to give a whole lesson to these forty days. The critics above referred to claim that the disciples of Jesus *expected* his physical resurrection, and, being ignorant and unlearned, they were easily deceived by the reports of the women. In reply to this unwarranted claim the following truths must be insisted on.

149. *First truth.* The disciples never expected Jesus *to die*, least of all on the cross. Indeed, the general expectation was that the Messiah must abide forever (John 12 : 34). So when he spoke of his death, they did not even understand what he meant. (See Mark 9 : 32; Luke 9 : 45; Luke 18 : 34.) At one time when Jesus spoke of all this, Peter even ventured to rebuke him (Matt. 16 : 22).

150. *Second truth.* From the above it is most apparent that they never *even thought* of a resurrection (see Mark 9 : 10). When they saw him die, and knew from the physical signs of the blood and water that he was dead, they at once gave up all hope in him as the expected Messiah. This is apparent from the remark of the two to the Master as they were going to Emmaus (Luke 24 : 21). Their remark implies that now they had given up any such hope. But more than this. Had they thought of any resurrection, would they not have remained near the garden where his body was laid? Surely John and the Master's mother would not have abandoned that garden for Jerusalem. Nor would they have prepared spices for his final entombment had they had any reasonable hope of his resurrection. What took the women to the tomb on that Easter morning was not any remotest hope that they might find him alive, but only the completion of plans for his final burial. All this is apparent from the unvarnished narrative of all of the evangelists. Rightly read, the narrative reveals the one fact that they had not the least hope that they would ever see him alive in this world.

151. *Third truth.* When the tomb was found empty on that Easter morning, even that did not awaken any thought that the Lord had risen. This is proved by the whole story of Mary on that day (John 20). All her thought was, where is *the body?* Even when Jesus appeared to Mary, she did not recognize him at first, so far was it from her thought that he could be living. And when the women reported to the disciples that they had seen him alive, their words seemed to the Apostles as "idle talk" (Luke 24 : 11). So when Peter and John ran to the tomb and found not his body, they simply believed that it had been taken away by some one, and not at all that he had risen from the dead, for as yet they knew not the truth that he must rise (John 20 : 9).

152. *Fourth truth.* When the women were convinced that the Lord was really risen, still the men remained unconvinced. The two on their way to Emmaus did not recognize him, for they never thought that it could be he. Peter seems to have been convinced when the Lord appeared to him, but in that upper chamber, when they all (excepting Thomas) saw him, still they would not believe that it was really he, but thought that they saw a spirit (Luke 24 : 36–40). It took physical demonstration to prove to these men that he was really in their presence. No, they were not the "credulous" men that the critics would have us believe.

153. *Fifth truth.* But as yet Thomas would not believe, and a whole week of arguing on the part of the other disciples did not move him. It took the personal appearance of the Master himself to convince Thomas that the others had not been deceived (John 20 : 24–29). All this is proof positive that the critics are wrong in this matter and that the evangelists are telling the simple truth about the physical resurrection of our blessed Lord.

154. *Sixth truth.* If the body had not risen, but was still in the grave, it would have been easy for the Jews to disprove the story of the physical resurrection. All they would have had to do was to say, "Here we have the body, and to talk of resurrection under these circumstances is absurd." The concocted falsehood (Matt. 28 : 11–15) shows that the body was not in the grave. But for the disciples to steal it while the Roman soldiers were on guard was absolutely impossible. This is why money had to be given to the soldiers, and they made sure that Pilate would be "fixed" also, and so the soldiers be saved from punishment.

155. The Conclusion.—No, the arguments offered to convince us that Jesus' body did not rise are all based on unbelief, and buttressed by false presentation of the whole case. To all these we simply respond, "Now IS Christ risen from the dead."

The appearances of the Master, given in their order, so far as we can arrange it, are as follows:

1. To Mary at the tomb (John 20: 11–18).

2. To the women as they were returning from the empty tomb (Matt. 28 : 9).

3. To Peter (Luke 24 : 34).

4. To the two walking to Emmaus (Luke 24 : 13–33).
5. To the ten in the upper chamber (Luke 24 : 36–48).
6. To the eleven in the upper chamber (John 20 : 26–29).
7. To James (1 Cor. 15 : 7).
8. To the seven, at the Sea of Galilee (John 21 : 1–25).
9. To the five hundred brethren in a mountain in Galilee (1 Cor. 15 : 6).
10. To the Apostles in Jerusalem (Acts 1).

To these may be added his appearances to Paul, to Stephen, and to John on the Isle of Patmos.

156. The Ascension.—At last we come to the final scene. We are on the Mount of Olives. He is there, and with him the eleven. As he blesses them, lo, he begins to ascend. In rapt amazement they gaze on his disappearing figure. Then a cloud intervenes, and he is lost to their sight. Still they gaze, hoping once more to see him, when they are aware that two strangers are with them. These men say to them that this same Jesus will return again in like manner as they have just seen him go. Satisfied with this message, they return to Jerusalem, there to tarry until they be endued with that power of which the Master had just spoken to them. How this power came and the results of its coming we shall see in the lesson on the Acts of the Apostles.

Test Questions

What explanation of the resurrection of the Lord do some critics give?

In reply to this false contention, give the first truth.

Give the second truth.

Give the third truth.

Give the fourth truth.

Give the fifth truth.

Give the sixth truth.

Mention in their order the various appearances of our Lord to his disciples.

What other appearances may we add to these?

Describe the final ascent on the Mount of Olives.

After his ascension, where did the Apostles go?

For what did they then wait in the city of Jerusalem?

Lesson 8

The Early Church

New Testament Division—Third and Fourth Periods

The Pivotal Events of the Book of Acts.—Pentecost—the bestowal of the Holy Spirit (Acts 2 : 1–47). The healing power given, as well as spiritual power (Acts 3 : 1–11; Acts 5 : 12–16). Persecution came to the disciples (Acts 4 : 1–22; Acts 5 : 18). The great persecution (Acts 6 : 1 to 7 : 60). The conversion of Saul of Tarsus (Acts 9 : 1–22; Acts 22 : 1–21; Acts 26 : 1–20). The gospel given to the Gentiles (Acts 10 : 3 to 11 : 48). Missionary work organized (Acts 13 : 1–3). The Council at Jerusalem (Acts 15 : 1--31.) The gospel crossed from Asia to Europe (Acts 16 : 9). The first preaching at Philippi (Acts 16 : 14, 15.) Lydia the first convert. (The life of Paul is treated more fully in the next lesson.)

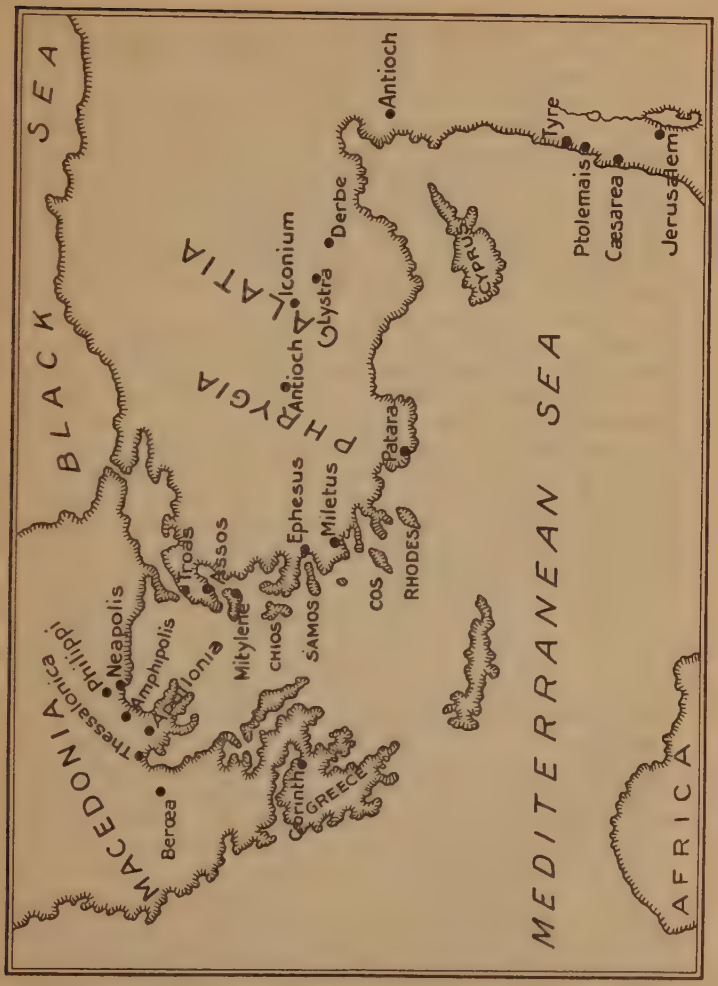
TIME.—A. D. 30 to A. D. 51.

PLACES.—Jerusalem, Damascus, Caesarea, Tarsus and Cilicia, Troas, Philippi.

SIGNIFICANCE OF EVENTS.—Here the gospel ceases to be local in character and becomes universal—held no longer by national or geographical boundaries.

Development of the Early Church

157. Importance of the Book.—The Acts of the Apostles is the most important book in the New Testament, for if we were to lose one of the Gospels, we should still have three left, and if we lost one epistle, the others would still be ours. But if we had no "Acts," we should be left with no story of the ascension, (except Luke 24 ; 51) and the next record would be Paul's letter to the Thessalonians. The whole story of Pentecost, and the spread of the Gospel, would be lacking, and, indeed, we should know nothing of the writer of the above-named epistle, nor how he came to write to the church in Thessalonica. We should have absolutely nothing to bridge over the gap between the ascension and this letter.


BLACK SEA
MACEDONIA
Philippi
Neapolis
Amphipolis
Thessalonica
Apollonia
Berœa
Troas
Assos
Mitylene
CHIOS
SAMOS
Ephesus
Miletus
COS
RHODES
Patara
PHRYGIA
GALATIA
Antioch
Iconium
Lystra
Derbe
Antioch
CYPRUS
Tyre
Ptolemais
Cæsarea
Jerusalem
MEDITERRANEAN SEA
Corinth
GREECE
AFRICA

158. In the Acts there are six pivotal events, on which all the rest of the story turns. Master these, and the whole story is clear. These events we give as follows:

(1) *Pentecost.* This means power. It is suggestive that the Greek word translated power (Acts 1 : 8) is the one from which our word dynamite comes. Bear in mind the situation at the ascension. Here were fishermen and common individuals, to whom was committed the carrying of the gospel to all the world, yet they had neither education, nor wealth, nor social position, nor political influence. What an impossible task! What they needed, therefore, more than anything else, was power from above. It was this that Pentecost gave them, and that, too, in such measure that Peter won, in one day, more disciples for his Master than the Master himself had won in three and a half years. Thus the church was founded, and before long numbered in Jerusalem over ten thousand persons.

(2) *Persecution.* At first persecution might seem to be a disaster to the church. As a matter of fact, it was a great blessing. There was danger that the believers in Jerusalem would forget that they were told to "begin" at Jerusalem, but were to go to Judea and Samaria, and as far as the ends of the earth. Up to the time of the persecution that arose about Stephen there is no sign that the church did anything outside of the City of David. So, in the providence of God, the cloud of persecution broke on them and they were scattered abroad. Most fortunate it is that then they did their duty, for we read that the disciples (except the Apostles who stayed in Jerusalem), went everywhere "preaching the Word" (Acts 8 : 1–4). This event marked the beginning of that spread of the gospel that has never ceased from that day to this, and never will cease, until the final victory is won. Through persecution it was that God stirred up the disciples, and forced them to do work that they seem, in their great joy over the truth, to have neglected.

(3) *The conversion of Saul.* By far the most dangerous enemy of the infant church was Saul of Tarsus. How he worked, and how the church feared him, we shall see more in detail in our next lesson. Suffice it to say here that had he continued in his first course, the whole history of the spread of the Gospel would have

been very different from what it was. From the standpoint of the truth of God, next to Moses, Paul was the greatest man who has ever lived. To have him on the side of the truth, instead of against it, was a great thing for the church of that day and for the church since that day. That which is of the utmost importance in the conversion of Saul is the fact that Jesus himself appeared to him, and in this way gave him, as it were, the Master's own sanction to act as one of the Apostles. As a matter of fact, the two most important miracles of the New Testament are the resurrection of the Lord and the conversion of Saul of Tarsus.

(4) *The tearing down of the middle wall of partition.* This took place in Cæsarea, and to Peter was given the great privilege of tearing this wall down. What was this wall? (Eph. 2 : 14.) It was one divinely built centuries before. Up to the experience at Cæsarea (Acts 10) no Gentile might come into the church of God, excepting by way of the Gate of the Proselyte. He must submit to Jewish ordinances and customs before he could be one of the Covenant People. The Apostles themselves had no thought that the Gentiles ever could come into the church excepting in the usual way. Without circumcision, they believed no man could be acceptable to God. Now the time had come when this "middle wall" must come down, and to Peter was given the high privilege of accomplishing this task. But to convince Peter that the command was of Divine origin, it was needful for God to perform a double miracle, the like of which had never been seen. Therefore to Peter on the housetop at Joppa, and to Cornelius the centurion, in Cæsarea, God gave a vision, and when the two visions were brought together, they were found to match exactly. Then when the Holy Spirit came to the men at Cornelius' house, Peter was convinced that the middle wall was down, and that to the Gentiles as well as to the Jews the door was open on condition of faith in the Messiah. In this event and that of the church on the day of Pentecost, when Peter opened the door of the church to 3000 Jews, we see, in part at least (and in large part), the fulfilment of "the power of the keys" (Matt. 16 : 19). To exaggerate the importance of this breaking down of the middle wall is not possible, for had not that been done, we in

this day would still have to become Jews before we could be members of God's church on earth. This action by Peter was afterward endorsed by the Council at Jerusalem (Acts 15: 1–31), at which the apostle rehearsed his experiences in Caesarea.

(5) *The organizing of missionary work by the church.* This was done in Antioch, as seen in Acts 13 : 1–3. In this action, guided by the Holy Spirit, the church at Antioch became the pioneer church in missionary labor. It is worth noting that the Holy Spirit chose for this missionary work, not the inferior members of the church, but their very best men. What an example to the church of later days! To this day we need not the lesser lights for missionary work, but the great lights of the church. Let the lesser lights burn at home, but the great lights be sent into the outer darkness to illuminate that. This is the Divine plan.

(6) *The crossing of the gospel from Asia to Europe.* This took place from Troas to Philippi. It was in accord with the Divine plan (Acts 16 : 9). This army of invasion consisted of only four men, Paul, Silas, Timothy, and Luke. A feeble force, as viewed from the merely human standpoint; but a potent force viewed from the Divine position. The story is one of the most fascinating in all history. Noteworthy it is that in Europe the first two converts were women—Lydia was the first, and the poor woman possessed of a spirit of divination the second (Acts 16). This woman was under the control of a syndicate of men, who made gain from her misfortune. In these two cases we see a kind of prophecy of the work that the gospel does for womankind. All other religions degrade woman. Only the Christian religion puts her where God originally placed her, by man's side, as his helpmate.

Alas! soon half of this army of invasion finds itself in prison on account of its beneficent work. Yet even here they make a conquest, and before morning the jailor, who put them in the inner prison, is himself a prisoner of the Lord Jesus Christ. An army with such a spirit as Paul and Silas had is practically invincible. Thus, the gospel started on its westward way, destined in due time to reach these western shores, then as yet unknown to the eastern world.

Test Questions

Why is the Acts of the Apostles the most important book in the New Testament?

Name the first of the six pivotal events recorded in the Acts.

To what danger was the early church exposed?

About how many members did the church in Jerusalem have before the persecution broke out?

Name the second pivotal event in the Acts.

How did the scattered disciples show their great loyalty to the truth?

Give the third pivotal event in the Acts.

What fact in the conversion of Saul is of the utmost importance?

Give the fourth pivotal event.

What was this middle wall of partition?

What was there remarkable in the miracles that God wrought to convince Peter that he was to tear the wall down?

Name the fifth pivotal event in the Acts.

What kind of men did the Holy Spirit choose for missionaries?

Give the sixth pivotal event in the Acts.

What significance is there in the first conversions in Europe?

What notable victory did Paul and Silas gain in prison?

Lesson 9

The Life of Paul

New Testament Division—Third Period (Concluded)

PRINCIPAL EVENTS

His Early Life.—Born (as Saul) at Tarsus, in Cilicia (Acts 22 : 3), the date of his birth not being known. His trade was that of tentmaking (Acts 18 : 3), and this he found useful later (1 Cor. 4 : 12). He was educated under Gamaliel, a noted Rabbi (Acts 22 : 3; 5 : 34).

His First Appearance in the gospel story is at the stoning of Stephen (Acts 8 : 3) and he became an active persecutor of Christians (Acts 9 : 1; 26 : 10, 11; 9 : 13).

His Conversion took place on the road to Damascus (Acts 9 : 1–22; 22 : 3–13; 26 : 9–18). He went to Arabia (Gal. 1 : 15–17) and worked in Syria and Cilicia (Gal. 1 : 21). He was brought by Barnabas to Antioch (Acts 11 : 25, 26) and remained there a year.

His First Missionary Journey began at Antioch (Acts 13 : 1–3) and is described in Acts 13 to Acts 15 : 35, when a return to Antioch was made. He was stoned at Lystra (Acts 14 : 8–19) and made a number of disciples (Acts 14 : 20–24).

His Second Missionary Journey began at Antioch, where he and Barnabas disagreed (Acts 15 : 36–40) and is recorded in Acts 15 to 18 : 22. Timothy joined him (Acts 16 : 1–3), he heard the call of need from Macedonia; crossing to Europe (Acts 16 : 8–10) he planted churches (Acts 17 : 1–9; 18 : 1–17) and again returned to Antioch.

His Third Missionary Journey began at Antioch, and is recorded in Acts 18 : 23 to Acts 21 : 26. It included a stay of three months in Greece, and ended at Jerusalem, where he made a report of his Gentile ministry (Acts 21 : 15–26).

His Voyage to Rome began with arrest in Jerusalem (Acts 21 : 27–36). A plot to kill Paul failed (Acts 23 : 12–14).

He was sent to Cæsarea and appeared before the Roman rulers (Acts 24, 25, 26), remaining there over two years (Acts 24 : 27). He suffered shipwreck (Acts 27 : 1–44), but reached Rome at last (Acts 28 : 1–31).

His Sufferings are outlined in 2 Corinthians 11 : 25–28.

TIME.—About A. D. 2 to A. D. 63.

PLACES.—Tarsus, Jerusalem, Arabia, Damascus, Antioch, Cyprus, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe, Malta, Galatia, Troas, Corinth, Athens, Caesarea, Rome. (Details of Paul's journeys are given in the Appendix.)

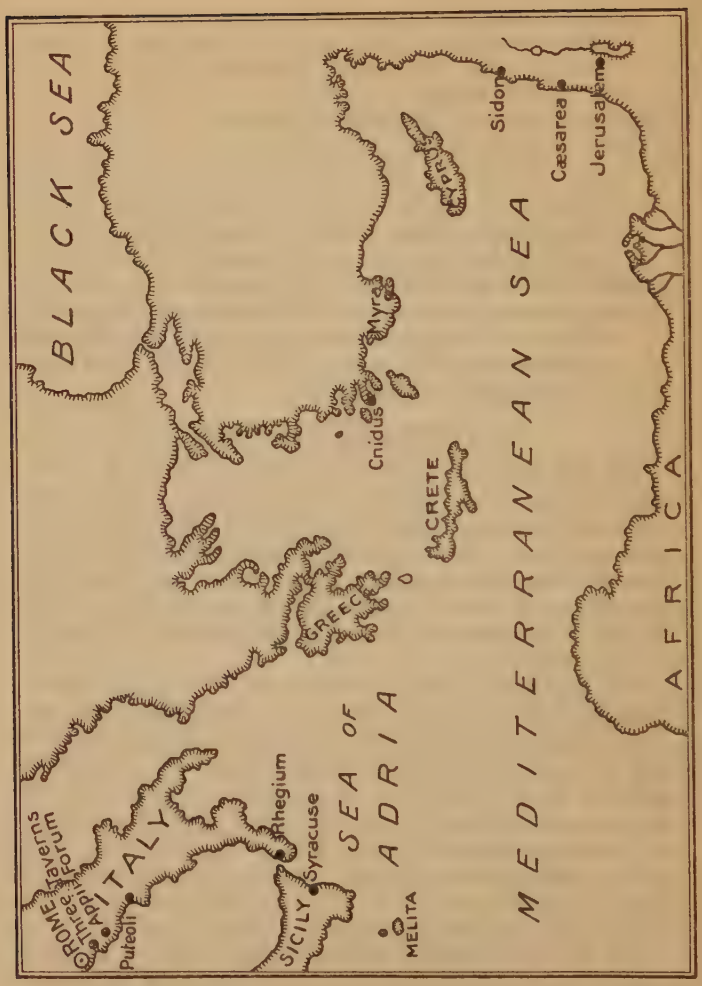
SIGNIFICANCE OF EVENTS.—Paul bequeathed to his Christian posterity the record of a life unreservedly consecrated to service and a series of letters which set forth the philosophy of Christian belief in a manner that for simplicity and depth has never been surpassed.

Paul—Persecutor and Preacher

159. His Birthplace.—Saul was born in Tarsus in Cilicia, which was one of the university cities of that day. Unlike John the Baptist, therefore, Saul was a city-bred man, and this urban influence is seen in the illustrations of truth that he loves to use. They deal largely with city life. The influence, too, of a city is apparent in his mental make-up, for no one like Saul could be brought up in a university town without feeling the influence of his environment.

160. His Age.—Exactly when he was born is not known. But all seem to agree that it was about the same time as our Lord, so that when Jesus was playing in the streets of Nazareth, Saul may have been playing in the streets of Tarsus. His parents evidently intended that he should be a rabbi, but before he went to Jerusalem, there to continue his studies, they had him learn the trade of a tentmaker (Acts 18 : 3). This trade was most useful to him in later days (1 Cor. 4 : 12). In Jerusalem he was under the instruction of a noted teacher named Gamaliel, (Acts 5 : 34), and Saul names him as his teacher in Acts 22 : 3.

161. He comes before us first in the stoning of Stephen, where he cares for the garments of those who did the actual stoning of the first martyr. Then for a while he stands to the


BLACK SEA
ROME
Taverns
Three
Forum
Appii
ITALY
Puteoli
Rhegium
Syracuse
SICILY
SEA OF ADRIA
MELITA
GREECE
CRETE
Cnidus
Myra
CYPRUS
MEDITERRANEAN SEA
Sidon
Cæsarea
Jerusalem
AFRICA

forefront in the bitter persecution of the new and hated sect of the Nazarene. For the fearful work that he did in Jerusalem read Acts 8 : 3, and Acts 9 : 1; for similar work done elsewhere also Acts 26 : 10, 11. How widely he was soon known as a ruthless persecutor we learn from Acts 9 : 13. On account of all this he was the most feared man in the world by all believers.

162. His miraculous conversion took place on the way to Damascus on an errand of persecution. Of this we have one narrative given by Luke, and two given by the Apostle himself. (Acts 9 : 1–22; Acts 22 : 3–13; Acts 26 : 9–18). From the moment of his conversion, Saul was a changed man. That which he hated before he now loved, and for the sake of his newly found Master he was willing to suffer all the persecutions that he himself had up to that time meted out to others. As a consequence of his preaching in Damascus he was obliged to flee, and he went at once to Arabia (Gal. 1 : 15–17), where many think that he spent three years in the vicinity of Mount Sinai, where Moses and Elijah had learned so much. It may be also that before he comes to the front in the story told by Luke, he was in Syria and Cilicia, as mentioned in Galatians 1 : 21.

163. In connection with the revival in Antioch, he is introduced by Barnabas, who went to Tarsus and got him to aid him in his work (Acts 11 : 25, 26). Here the Apostle remained for about one year, doing grand work for the church in that place. As we have seen in our lesson on the Acts, this was the church which organized the first missionary work, and sent Paul and Barnabas as their missionaries to other cities. Here begins **Paul's first missionary journey** (Acts 13 : 2). In all his work Paul aimed at cities, for he knew that there he could find men, and these were what he sought. This first journey took him to Cyprus, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe, and back through Lystra, Iconium, Antioch, to Attalia, and back to Antioch in Syria. Let the scholar read the story as told in Acts 13 and 14. In Lystra it was that he and Barnabas were first deified—thought to be gods,—and not long after nearly killed by the inhabitants of that city. In Malta later on he was

first taken for a murderer, and then later on deified. Paul is the only man in all the Bible history who had such varied experiences.

164. In his second missionary journey he started once more from Antioch, and together with Silas made a tour of the cities touched in his first journey. Then they went into Galatia, and so on to Troas. Here it was that the vision of the man of Macedonia came to Paul, and the result was that they crossed over to Europe. In our last lesson we saw this army of four start on their journey across the Hellespont, they being destined to bring to Europe the gospel of the grace of God. For the narrative of this journey let the scholar look up carefully Acts 15 : 36 to 18 : 22. In this tour he remained for a year and a half at Corinth. The place where he found the least persecution was Athens, and there too he found the least real seriousness. The Athenians seem to have cared too little about religion to take the trouble to persecute.

165. The third missionary journey begins in Acts 18 : 23, and the chief episode of this journey is that which took place in Ephesus (Acts 19, 20). In this city Paul remained for two years (Acts 19 : 10). Here was kindled the most remarkable bonfire that the world had ever seen, it being made up of books of incantation, that the idolaters were now willing to consign to the flames.

166. Paul's journey to Rome really begins at Jerusalem, whither he had gone to take alms to his fellow-countrymen who were in distress. Here he was set upon and arrested, and then taken to Cæsarea, where he appeared before Festus, Felix, and Agrippa. Here he was delayed for more than two years. Then he was sent to Rome on trial for his life. In this voyage the great shipwreck occurred. (For further details of this wonderful life, the scholar is referred to Dr. Stalker's Life of Paul, a most wonderful and brief setting forth of the main incidents of the life of the Apostle.)

167. In all this story of Paul's labors and sufferings there are great gaps. This is seen as soon as we compare his life, as given in the Acts, with one statement of his to the Corinthians, as given in 2 Corinthians 11 : 25–28. Put in parallel columns, so as to bring them out, the record is as follows:

Paul's Story	Luke's Story
Five times whipped by Jews.	Not one mentioned.
Thrice scourged by Romans.	Only one mentioned.
Thrice shipwrecked.	Not mentioned, for the shipwreck given in Acts was subsequent to those named.
A night and a day in the deep.	Not mentioned.

168. A Triumphant Life.—Therefore, Paul was bound to the whipping-post *eight times*, and suffered shipwreck *four times*, while once he clung to wreckage for twenty-four hours before he could get to land. Yet in spite of all this he could exclaim, "Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong" (2 Cor. 12 : 10). And in spite of all that he suffered he could also cry out: "I have learned, in whatsoever state I am, therein to be content" (Phil. 4 : 11). It seems to us that if the Apostle had been asked, "Where did you learn this truly wonderful lesson?" he might have replied, "The whipping-post was my academy, and mobs with clenched fists and paving-stones were my professors. Fastings and perils in the deep were my college, and my midnight vigils were kept in the inner prison. Weariness and pain were my text-books, and kings and rulers my lecturers. Chained soldiers were my room-mates, a thorn in the flesh was my monitor, and Christ the crucified was Head-master."

169. All agree that at last Paul suffered martyrdom in Rome, by being beheaded. So ended the life of the most useful man of that day, and the great leader in work among the Gentiles.

Test Questions

Where was Saul born?

What distinguished Tarsus at that day?

What trade did Saul learn, and how was it useful to him in after-life?

When does he first come before us as a historical character?

What kind of a life did he live after the martyrdom of Stephen?

Give an account of his conversion.

Where did he go from Damascus at once on his conversion?

Give the outline of his first missionary journey.

What remarkable experience did he have at Lystra?

Give the tour of his second missionary journey.

What was the principal city in which he wrought on his third journey?

Give an account of his sufferings as given in his letter to the Corinthians compared with Luke's narrative.

Where did Paul suffer martyrdom, and in what way?

Test Questions for Review

Lessons 6 to 9

1. What were the charges in the ecclesiastical trial of Jesus?
2. What in the political trial?
3. Name the persons who were present at the crucifixion.
4. Give the six truths concerning the resurrection.
5. Mention in their order the various appearances of Jesus to his disciples.
6. What other appearances may be added to these?
7. Describe the Ascension.
8. What are the six pivotal events recorded in Acts?
9. What fact in Saul's conversion is of the utmost importance?
10. What victory did Paul and Silas gain in prison?
11. Give the outline of Paul's first missionary journey.
12. Of his second.
13. Where did Paul suffer martyrdom and how?

How the Bible Came to Us

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1. The English Bible is the Bible of the English-speaking world. It is used in several editions or translations. The most prominent of these are the Authorized, or King James Version (of 1611), and the Revised Version (of 1881–5), and the American Standard Revision (of 1901). The recent revisions are supplied with marginal references and notes, both to parallel and to explanatory texts. In addition to these citations we find frequent references to the Heb(rew), Sept(uagint), Vulg(ate), and Syr(iac) readings. That is to say, the translators of the English Bible refer the reader to some variant reading in one of the great Bibles of the ancient world, for some valuable explanation of, or variant from, the reading found on the page of the Bible being read. In other words, we see by the margins of our English Bible, that there are many old Bibles in different languages which scholars must study if they give us the best that can be produced.

2. Every one who can read the Bible in English must recognize the fact that our Bible is only a translation from the language in which the books of both Testaments were originally written. The original language of the Old Testament is Hebrew with a few sections appearing in the Aramaic tongue; and the New Testament is Greek. Any translator who wishes to give us an English Bible that will be closest to the meaning intended by the original writers, must translate out of those two languages. If any of us has ever attempted to translate a language, he knows how difficult it is to transfer the exact thought of one tongue into another.

3. The Hebrew language of the Old Testament is full of picture-thoughts. It is simple in construction, and has a very small number of words in actual use. It was the language of the Hebrew peoples during the time of their national existence, but degenerated into Aramaic some time after their return from the

exile. The tremendous expressive power of the language is seen in the great sermons of the prophets, especially Isaiah, and in the poetry of Job and the Psalms.

4. The founding and the growth of Alexandria under Greek influence led to an epoch in the history of the Bible. Facilities for trade and other reasons made this city attractive to the Jews. Greek, however, was the prevailing language of the community. Early in the third century B. C. the proportion of Greek-speaking Jews became so large that there was a call for their Scriptures in their adopted tongue. To supply this religious need of the Jews, the Hebrew Bible was translated (about 280–130 B. C.) into the Greek language. This Greek Bible contained all the books of the Hebrew Bible, and several other small books now called "the Apocrypha."

5. This Greek Bible, now called the Septuagint ("Seventy"), so named because it was thought to have been translated from the Hebrew by "seventy" men, became the Bible of the Old Testament for the Greek-speaking world. In the time of our Lord it was largely used by the New Testament writers. It was quoted by them, and especially by Paul, almost everywhere. It was the Bible of the early Christian church until the conquest of Rome and the Latin tongue required a translation into Latin. These early Latin translations of the Old Testament were all made from the Septuagint. There were also some scholars in the church who, not being satisfied with the translation of the Septuagint, made translations of their own. These were of some value to scholars, such as that most famous of all Biblical students, Origen (186–254 A. D.) who were trying to construct the best Greek text of the Bible.

6. The many and differing Latin translations that were current in the second, third, and fourth centuries led Jerome, a fully equipped and competent scholar, to translate the whole Bible from the original languages into good idiomatic Latin (384–405). His translation differed so much from those versions in general use that it was sharply and bitterly criticized by the less scholarly and more hostile enemies of progress. But the faithfulness of his translation to the original text commended it to the most thoughtful men of the Christian church, and before

many centuries it became the Bible of the Latin-speaking and Latin-using world. That was the Bible adopted by the Council of Trent, April 8, 1546, as the official Bible of the Roman Catholic Church. With the exception of the Psalms, which is simply a revision of an old Latin Psalter, and the apocryphal books included in the collection, this is Jerome's translation, made 384–405, which was so drastically condemned when it first appeared.

7. In northern Syria there was a body of Christians who used the Syrian language. Somewhere in the second century they made, or had made for them, a translation of the Bible to aid them in their Christian growth. The translation from Hebrew Old Testament into Syriac was a translation from one sister tongue into another, and was thus quite freely rendered. If one should to-day translate from Dutch into German, he would feel free to vary from the literal if thereby he thought he could help bring out the meaning of the original language. This Syriac translation, while a beautiful piece of work, was most too freely done to be of much value to scholars who are to-day trying to find out what the text could have been from which it was made. There are none of the Latin Bible apocryphal books in the Syriac version.

8. These facts show us that the early Christian church in Egypt, Palestine, Syria, Asia Minor, and Europe used the Bible mainly in three versions, viz.: Septuagint, Greek, Latin Vulgate, and the Syriac—all valuable, prominent texts. Of Greek texts there were several translations current among different branches of the early church.

9. When the peoples on the outskirts of civilization became Christianized they also were provided with the Scriptures, translated into their tongues from one of the three or four great versions of that day. Thus we have the Bible in Arabic, Ethiopic, Armenian, Gothic, Slavonic and a lot of other border languages.

10. The Bible was introduced into England very early in the Christian centuries, and it was one of the Latin versions current in the Western world. This was succeeded by the Vulgate Latin. Preachers and teachers were obliged to interpret this in the language of the native peoples. Some fragments of these inter-

pretations, paraphrases, and translations remain to the present day, preserved in the Anglo-Saxon or early English tongue. In the fourteenth century, Wycliffe (1320–1384) gave us the first English Bible, translated, not from the original Hebrew and Greek, but from the Latin Vulgate,—a translation of a translation. This was received with slight favor by the churchmen of that day.

11. Not until the sixteenth century do we have an English Bible translated out of the original languages of the Bible. After great opposition and severe trial Tyndale succeeded in printing in Germany and distributing in England an English New Testament translated from the Greek. But his books were confiscated, and burned in London by the church officials. Remaining on the continent and prosecuting his translation of the Old Testament he was finally kidnapped, imprisoned, strangled, and burned at the stake October 6, 1536—all because he translated the Bible into English so that the common people could read it. Within one year after his martyrdom his translation was published under another name by royal authority, the authority of Henry VIII. For several years English Bibles flowed from the presses of England and the continent in several editions, most prominent of which were "Matthew's," Coverdale's, and the Great Bible. A revulsion against Protestantism cut off Cromwell's head and gave Bible-popularity a setback. Edward VI (1547–3) espoused the cause of the Protestants, while Mary Tudor (1553–8) burned at the stake many of the best men of the times, such as Ridley, Latimer, and John Rogers. In the reign of Queen Elizabeth (1558–1603) Bible translation and publication, both Protestant and Catholic, made rapid progress. There were published the Geneva version (1560), the Bishops' Bible (1568), and the Rheims New Testament (Roman Catholic, 1582). Of all these the Geneva Bible became the most popular.

12. Early in the reign of James I (1603–25) a movement was set on foot to provide a new and better English translation of the Bible. Most of the eminent Biblical scholars of England set to work and produced in 1611 the Authorized Version of the Bible; it is a model of good English and a very faithful translation of the original texts known at that time.

13. Between 1611, the date of appearance of the Authorized

Version, and 1870, the date of the beginning of a revision, a period of more than 250 years, scholars found a large number of very valuable manuscripts of the Bible, older and nearer the lost originals than any hitherto known. The English language, too, in that space of time, had changed in some important particulars. During this same period, several private attempts were made to give us a new and better translation than the Authorized Version. Several works were produced on the added new material of the new manuscripts now known to scholars. In fact, there was agitation toward a new translation on the grounds of the better Hebrew and Greek texts now at hand, of the more thorough and comprehensive scholarship available, and of the obsolete language of the Authorized Version.

14. In 1870 steps were taken toward revision, and before many years both a British and American Revision Committee, made up of many of the leading British and American Biblical scholars, were at work. After ten years of most conscientious and careful effort the Revised Version of the New Testament appeared in 1881, and four years later, in 1885, the Old Testament appeared—thus completing a translation on the basis of the best manuscripts now known to the scholarly world.

15. The American Revision Committee, not as conservative as the British in the retention of old terms, words and phrases, carefully revised the Revised Version and issued in 1901 The American Standard Revised Version—the best edition of the Bible in the English language.

Test Questions

1. What are the three most prominent of the editions of the Bible in English?

2. What are the two original languages of the Old Testament? The original language of the New Testament?

3. What is a special characteristic of the Hebrew language?

4. What is meant by the Septuagint?

5. Who was the great translator of the Bible into Latin? By what church was it officially adopted?

6. Into what language akin to Hebrew was the Bible translated, and through the agency of what people?

7. What versions were mainly in use in the early Christian church?

8. Who gave us the first English Bible, and when?

9. Who first translated the Bible into English from the original Bible languages?

10. Tell the story of Tyndale's version.

11. What other editions were prominent at about that time?

12. What gave Bible popularity a setback?

13. What Bibles were published during the reign of Queen Elizabeth?

14. In whose reign and by whom was the Authorized Version produced?

15. Why was a revision deemed necessary?

16. In what year did the Revised Version of the New Testament appear? The Old Testament revision?

17. What body of men prepared the Revision?

18. Who prepared the American Standard Revised Version, and in general how does it differ from the Revised Version?

The Gist of the Books

The Old Testament—The Pentateuch

Genesis

The book of beginnings—the creation; the fall of man; the beginnings of the chosen people.

Exodus

The story of the *going out* of the chosen people from Egypt to Canaan, with an account of God's dealings with his people in guiding them into national life.

Leviticus

Laws and ceremonies of the tabernacle for the priestly tribe of Levi, as a guide in their service.

Numbers

The book of the numbering of the people on two occasions —(1) At Sinai, in the second year of the wanderings; (2) On the Jordan, in the fortieth year. Containing the story of the wanderings, from Sinai to the ocuntries east of the Jordan.

Deuteronomy

The repetition of the Law, to the people who had been born in the wilderness, as applied to the coming life in Canaan; appointment of Joshua to succeed Moses; the account of the death of Moses.

Historical Books

Joshua

The story of the Conquest of Canaan; distribution of the land; locating tabernacle at Shiloh; and death of Joshua.

Judges

The story of Israel's political and religious decline after Joshua's death. "There was no king in Israel; every man did that which was right in his own eyes." A history of the Judges from death of Joshua.

Ruth

The link connecting the period of the Judges with the Monarchy, giving David's genealogy, and furnishing many instances of faith, and of the bringing of good out of evil.

1 and 2 Samuel

A continuation of the history of the Judges, telling of Eli and Samuel, and the story of Saul's anointing and reign, and the rise and reign of David.

1 and 2 Kings

The history of the kingdoms of Israel and Judah from the death of David to the captivity. The story of the conflict between Jehovah and Baal. The life-stories of Elijah and Elisha.

1 and 2 Chronicles

Giving matter supplementary to the preceding books; the temple ritual under David and Solomon; restoration of church and nation after captivity.

Ezra

The return of the captives under Zerubbabel; the rebuilding of the temple; the second return of captives in time of Artaxerxes Longimanus and Ezra's reformation of the people.

Nehemiah

The rebuilding of the city walls of Jerusalem under Nehemiah; reforms, civil and religious; restoration of Temple services; re-enacting of Mosaic law.

Esther

An episode in the history of the Israelites who remained in captivity, showing the overruling power of Providence.

Poetical Books

Job

The story of Job's sufferings and patient endurance; the wisdom and power of God in dealing with him; his closing days of peace and prosperity.

Psalms

A compilation of songs of praise and devotion, used especially in the public worship of Jehovah.

Proverbs

A manual of practical rules of life setting wisdom over against folly—principally the work of Solomon.

Ecclesiastes

The story of a search for happiness in the things of the world, concluding with the emptiness of everything but the doing of God's will.

Song of Solomon

There are three principal views concerning the Song of Solomon or Song of Songs: (1) As a spiritual allegory, teaching God's love for Israel; (2) As an allegory with Christ as the Lover and his church as the beloved; (3) As the story of Solomon's love for the Shulamite.

The Prophetical Books

The Major Prophets

Isaiah

Prophecies against Jerusalem; a forecast of Messianic days; the relation of the Jewish nation to its enemies; the disappearance of national distinctions, and the great future of the church.

Jeremiah

Warnings to the Jews; a survey of all nations; a promise of return from exile; prophecies regarding Egypt.

Lamentations

A pathetic ode, expressing Jeremiah's grief over the destruction of Jerusalem and its Temple, and the miseries of slavery and famine.

Ezekiel

Prophecies before and after the destruction of Jerusalem, exhorting to repentance; pronouncing God's judgment on the surrounding nations; and visions of the final glory of God's people in a new Jerusalem.

Daniel

The story of Daniel in Babylon, and particularly noteworthy because of its Messianic predictions.

The Minor Prophets

Hosea

Points out the unfaithfulness of Israel; the necessity for punishment; the final restoration of Israel.

Joel

A prophetical description of locusts, drought, and invasion, with exhortation to fasting, prayer, and repentance; a promise of blessing; a warning of the destruction of Jerusalem; a foretelling of the founding of Messiah's Kingdom.

Amos

Denounces sins of nations around Israel and Judah; describes the state of the two kingdoms, and pictures the coming of the Messiah and restoration of the people.

Obadiah

Predicts annihilation of Edom, and contrasts it with the future restoration of Israel, who are to possess Edom and Philistia, and enjoy the promises of the Messiah.

Jonah

The story of Jonah's mission to the Ninevites, his wilfulness, and God's love for the nations.

Micah

Depicts the fall of Israel and Judah; the better things to come; foretells invasions of Sennacherib and Shalmaneser, the dispersion of Israel, destruction of Jerusalem and Assyria, and the birthplace and kingdom of Christ.

Nahum

A *consoler* from Jehovah, foretelling the downfall of Assyria, and repeating Jonah's denunciations of Assyria.

Habakkuk

Foretells destruction of the Chaldeans; utters song of praise for the power and mercy of Jehovah, with confidence in his mercy on his people.

Zephaniah

Prophetic warnings against Judah, and the Baal and Moloch worship, ending with reproofs to Jerusalem, and promise of final restoration.

Haggai

An arousement of the people to support Zerubbabel and Joshua (the high priest) in building the Temple.

Zechariah

Encourages the Jews to push on in building the Temple; foreshadows national history and the coming of the Messiah.

Malachi

Reproves the profanation of the priests in the New Temple, and foretells the appearance of the Messiah to purify the Temple.

The New Testament—Historical Books

Matthew

The nature of the Kingdom of Heaven; the miracles to illustrate Jesus' teachings; the opposition of Pharisees; Jesus as the kingly Messiah.

Mark

Emphasizes the deeds of Christ, the mighty Saviour.

Luke

Sets forth the redemptive character of Christ.

John

Emphasizes the deity of Christ.

Acts

The history of the founding and extending of the Christian Church—under Peter and Paul.

The Epistles—Pauline

Romans

The summary of God's dealings with mankind, from first adoption to sonship, showing sinfulness of human race; the way of salvation; the Christian's duty and privileges; the development of truth; personal messages.

1 and 2 Corinthians

(1) The church as it was at that time; reproof of the factional spirit; intercourse with heathen; words about the Lord's supper; resurrection of the dead. (2) The model pastor; thankfulness for the removal of evils against which Paul had written in the first letter; indignation at the arrogance of his opponents.

Galatians

The "magna charta of Christian liberty." Contains details of Paul's life. Salvation impossible through works of the law. Brief outline of plan of salvation as given in Romans. Its argument makes Christianity not a Jewish sect but a world religion.

Ephesians

On the Ideal Church. Written to strengthen those who had left heathenism, contrasting their present higher life with the former degradation.

Philippians

On the Ideal Christian. Written during Paul's first imprisonment in Rome—a letter of grateful affection, of joy over the Philippian Christians, and comment upon his imprisonment and prospects.

Colossians

On the Ideal Saviour. The supremacy of Christ as the source of all spiritual blessings; the stimulus of Paul's own example in pressing on to the truth; a warning against false teachings; the effect of sharing in Christ's resurrection.

1 and 2 Thessalonians

(1) Gratitude for their acceptance of the Gospel; the glories of resurrection and of the transformed body; (2) To correct an impression that the resurrection was near at hand; exhortations to perseverance, and appeals for the prayers of the Thessalonians.

1 and 2 Timothy

To counteract the Judaizing influence at work against Paul's views of Christianity, and to encourage Timothy in his duties, with directions as to public worship, and friendly counsel to Timothy.

Titus

Advice as to the course to pursue in helping the church in Crete to overcome degenerate state; church organization, qualification of elders, suppression of false teachers; personal words to Titus; the importance of good works.

Philemon

A letter of reconciliation on behalf of Philemon's converted slave Onesimus, by whom the letter was taken to Philemon.

Hebrews

Showing the superiority of the Christian over the Jewish dispensation, because its Author is superior to Moses; because the Old Covenant was incomplete; and warnings against relapses into Judaism.

The Epistles—General

James

An Epistle of Faith. Addressed to Jewish Christians, on sincerity and patience; against hypocrisy, self-deceit, adulation of the rich, and contempt of the poor; on ruling the tongue; on false charity; and warning against trying to serve God and Mammon.

1 Peter

The first of two Epistles of Hope. As to earthly trials; a holy life; duty as citizens, slaves, husbands, wives; pastors and their duties.

2 Peter

Perseverance in faith and good works; punishment of the impenitent; certainty of the Second Advent.

1 John

The first of three Epistles of Love. A doctrinal discourse, especially to Gentiles in Asia Minor, aiming to show the true doctrine as to the Person of Christ, and communion with him as necessary to a holy life, and intended to confirm them in their faith.

2 John

"To the elect lady" (of whom nothing certain is known) and her children—an exhortation to love, faith, godliness, and a warning against false teachers.

3 John

To Gaius, of whom nothing certain is known, commending him for hospitality and piety, warning him against Diotrephes, and asking his help for Demetrius.

Jude

Remarkable for an otherwise unrecorded saying of Enoch (v. 14). Warns against false teachers. Cites examples of impenitence, and affirms certainty of judgment and punishment of the wicked.

Prophetical

Revelation

The only prophetical book of the New Testament. The visions of John the Apostle on the Isle of Patmos, in his old age.

THE PUPIL

ANTOINETTE ABERNETHY LAMOREAUX

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Teaching Hints

Leaders of classes, and individuals pursuing these studies apart from classes, are urged to read the chapter entitled "Teaching Hints," on page 259, before beginning this section

Lesson 1

Knowing the Pupil

1. There never was a time when so many people were students of human life as to-day. Professional men, business men, politicians, educators, parents, indeed the whole thinking world has apparently matriculated in a college of life. What is it, how does it develop, how may it be influenced, how led to action? These are typical questions to which answers are sought. There would be no value in this study were it not for the fact that life, like all other of God's creations, is under law, and the laws are unchangeable and universal. Certain causes will always produce certain results under normal conditions.

2. Since these laws of life may be known, two conclusions follow: first, results which are desired in a life can be intelligently planned for; second, haphazard, ignorant work with a life becomes culpable in proportion to the issues at stake and the opportunity for acquiring skill in the work.

3. **Why the Sunday-school Teacher should know the Pupil.**—Next to fathers and mothers, the duty of understanding life is laid most imperatively upon Sunday-school teachers. Four unanswerable arguments present themselves as proof.

(1) *The issues are the most vital in the world.* The case the lawyer seeks to win is important, but the case the teacher seeks to win involves character, not reputation, and the outcome is eternal.

(2) *A mistake with a life cannot be wholly rectified.* There is a best time for each phase of work with a life—a time to form habits and store memory, a time to shape ideals and to crystallize life purposes, a time to broaden sympathies and to lead to service; if this best time be passed, the results, if obtainable at all later, come with greater effort and with less success.

(3) *The time is short.* Measured on the dial, an hour in a week or a lifetime out of an eternity is too brief to allow of one wasted moment, one experimental or ignorant touch upon a soul. But measured by the duration of a given opportunity the time is shorter still. Conditions in the life are constantly

changing, never to return in the same way again. What is done in "buying up the opportunity," must be done quickly.

(4) *Success is largely conditioned upon obedience to God's laws.* Only the Holy Spirit can make spiritual work effective, but he always operates in accordance with God's laws. There are conditions between the teacher and God which must be met before he can work, and conditions between the teacher and the pupil. These conditions or laws are not hidden and mysterious, but may be definitely known, and in proportion as they are obeyed will God have access to the soul of the pupil.

4. What the Teacher Should Know about the Pupil.—Every teacher owes to God and to the life he seeks to touch a twofold knowledge: first, a knowledge of the general laws in all life, and second, a knowledge of the individual life of each pupil.

(1) *General knowledge.* Since the purpose of this study of the pupil is to afford a general knowledge of life, four preliminary statements will suffice in this connection.

(a) Life is constantly changing. This change is evident in growth or increase in size and development or increase in power. It occurs not only in the body but the soul as well, or that part of life which is not physical, and is a result of nourishing food and proper exercise. The Sunday-school has recognized this fact of change by its division of the life of the pupil into six periods, Beginners, Primary, Junior, Intermediate, Senior, and Adult. These periods mark different stages in development.

(b) Each period has certain predominant characteristics and out of these characteristics arise definite opportunities and needs. To meet these opportunities and needs is the goal of work for each period. The final goal of developed Christian character can be attained only through reaching the goal of each period.

(c) Development is gradual, constant and progressive. The soul comes into the world containing infinite but undeveloped possibilities. The unfolding is gradual and constant as the possibilities are called out by the needs of the life. There is also an order in unfolding. The soul develops power for simple mental processes first and for the

complex later: interest in self first and in others later; consciousness of the natural first, the spiritual later. The teacher who knows God's order, obeys his laws and waits his time is the teacher whose seed sowing is reaped in the hundredfold harvest.

(d) It is impossible to ignore the physical and mental side of the pupil and be successful in spiritual work with him. The lesson cannot reach the soul save by way of physical senses and a physical brain and mental processes identical with those necessary in apprehending a history lesson. The Holy Spirit applies the truth to the life but he has only so much to apply as has been received into the mind. Therefore pure air and bodily comfort, acute senses and obedience to the laws of the mind are as surely linked with spiritual work as prayer.

(2) *Specific knowledge.* Though all lives possess the same general characteristics and are under the same general laws, no two lives are identical. Some unfold more rapidly than others, some have larger capacity and more latent possibilities than others and all are in differing circumstances. It is this variation that makes individuality, and the more perfect the adaptation of the teacher's work to the individual the greater the teacher's success.

Again, each life is immeasurably influenced by its environment. No teacher can understand a pupil without knowing what has entered into his life. "I am a part of all that I have met." The home and the daily surroundings are the explanation of what the pupil is and an index to what he needs. This specific knowledge can come only through close personal observation and sympathetic intimacy with the pupil. In this intimacy is revealed the pathway to the heart, as it winds through ambitions and interests and love. Unless the teacher find this path to the tender, responsive place whose gateway each soul keeps for itself, the seed must fall on the stony ground where germination is impossible.

Test Questions

1. Since laws of life are known, what two conclusions follow?
2. Give four reasons why the Sunday-school teacher should know the pupil.
3. What twofold knowledge about the pupil should the teacher have?
4. How has the Sunday-school recognized the changing life of the pupil?
5. Give three characteristics of development.
6. How may specific knowledge of the pupil be gained by the teacher?

The Beginners Age, Three to Six

5. General Characteristics

(1) *Absorption.* The Beginners period, together with the Primary, Junior, and Intermediate periods, is pre-eminently the absorptive time of life. As the possibilities of the soul begin to awaken, curiosity, imitation, imagination, feeling and all the manifold expressions of its power, they require food and exercise just as the body requires them to develop strength. Hence these years of most rapid development are the years of greatest hunger, physical and mental, of greatest capacity to receive and assimilate, and of greatest activity.

(2) *Rounded development.* These periods are also the years of rounded development. Every part of the body is growing and every power of the soul. While development is not perfectly symmetrical and balanced, as for example, feeling developing strength before reason, imagination before self-control, it is nevertheless all-sided and requires in consequence nourishment and activity in every part.

Conditions change as maturity approaches and development becomes more and more narrowed to a special line. The muscles of the blacksmith's arm increase in strength, the fingers of the violinist grow more flexible, the imagination of the poet more beautiful, the analytic power of the lawyer more keen, until physical and mental power begin to break; but, outside of the specialty, growth and development practically cease because of the cessation of nourishment and activity on other sides.

6. Special Characteristics

(1) *Restlessness.* This is the most restless period of all the Sunday-school life. A surplus of activity is generated in the body, and it must be expended if the child is to be in a healthy condition, as well as in a normal, happy mental state.

But the outgo of this activity should do more than merely reduce pressure, as the escape of steam from a safety valve. It is a law of life that we both understand and retain most thor-

oughly the thing we do. This abounding activity is God's great provision for enabling the child to make his own that which he is receiving through his senses. It is handling and eating the apple that makes him understand what it is. It is playing that he is the father or the Sunday-school teacher, performing the act of helpfulness and love that enables him to enter into the meaning of these relations and duties of life.

The problem of the Sunday-school teacher then is not "How can I keep the child still," but "How can I make this activity teach the child;" for, re-emphasizing the thought, "The child understands and remembers the action far better than the admonition."

(2) *Imitation.* The activity of this period is distinctly imitative. Just as the child must learn to form letters by copying them before he can develop an individual style of writing, so he must learn right action by imitating it before he can be independent and original. Every time a child imitates an action he understands its meaning better, he fixes it more securely in memory and he also makes its repetition so much the easier.

It is important, therefore, to note what he naturally imitates. In this period it is some definite act, not the spirit nor life of the actor. He does not aspire to resemble the character of the teacher, but he does try to speak and move and look as she does. As the action is performed, the life unconsciously but surely becomes like the one who is imitated.

(3) *Curiosity.* Because the child has everything to learn God has made him want to learn everything. As physical hunger arouses an effort to supply the need for physical food, so mental hunger or curiosity arouses an effort to supply mental food. It is most active in the period of greatest absorption, when the life must store for future use. There are two points in relation to curiosity which it is important for the Sunday-school teacher to remember.

(a) Its field of operation, or that toward which it is directed. Curiosity is selective, going out only toward those things in which the life is interested. In this period the child's interests are in activities in Nature and everyday life and in the things about him; but he desires to

know only the simplest facts concerning them. What the object is, where it came from, and what it will do, usually satisfy his curiosity regarding it. The teacher, therefore, is guided in the selection of what shall be given the child in a lesson.

(b) Its channels of operation or that through which it acts. The channels through which curiosity reaches out for knowledge and brings back the results of its search are the senses. Every waking moment finds them taking in sensations which are carried to the brain through the nervous system. The more perfect the senses in their working the more correct the message they bring. Failure to learn and inattention are usually caused by some defect in the senses or other part of the body.

While an adult can arrive at new ideas through other ideas, the child must receive practically all his ideas through his senses. This guides the teacher as to the method of presenting the lesson.

(4) *Fancy*. This is the early form of imagination, unleashed and untrammeled, which transforms objects, gives soul to inanimate things and creates for the child his own beautiful play world.

(5) *Self-interest*. The beginner himself is the center of his little world. His thinking and his feeling revolve around his own personality, and his own advantage is the thing he constantly seeks. This is God's order of development. The consideration for others will follow later, but even now the child may be led into loving, unselfish acts through imitation and personal influence.

(6) *Faith*. Perhaps the better term in the beginning would be credulity, for faith is confidence which has a basis in knowledge, and knowledge does not necessarily enter into a child's belief. Anything an older person tells him is accepted unquestioningly, no matter of what sort it may be.

This means a great responsibility and an unequaled opportunity in the matter of religious instruction. The stories of God's power and the love of Jesus Christ are absorbed into the life, neither proof nor explanation being necessary nor indeed

comprehensible. As the stories multiply in the home and the Sunday-school that which was credulity at first becomes genuine faith. The child does not reason that God will do because he has done, but a feeling of the Divine strength and love grips him and out of this feeling grows loving confidence in the One who first loved him. If a child passes through the Beginners department without this response, his teacher has been out of touch with her Lord.

Test Questions

1. What are the age limits of the Beginners period?
2. What are the general characteristics of the Beginners Age?
3. What are some of the characteristics of these years of absorption?
4. What is meant by rounded development?
5. Name six special characteristics of the Beginners Age.
6. What is the purpose of a child's abounding activity?
7. What is gained by a child when he imitates an action?
8. What two points about a child's curiosity is it important for a teacher to know?
9. Who is the center of the ittle child's world?
10. By what means is true faith developed in a child?

Lesson 3

Beginners Age (Concluded)

7. Opportunities of the Beginners Age.—(1) *Shaping character through influence.* There are two ways of touching a life—the one through definite instruction, which must be understood to avail anything; the other through unconscious influence which is felt, not necessarily comprehended. The mind of the beginner is awake and active, but he can grasp little instruction beyond simplest facts about concrete things. Right and wrong, unselfishness, love, all the abstract standards and principles of life, he cannot comprehend intellectually, but he absorbs the influences that go out from them, and what is felt is always more powerful than that which lodges only in the head. During the first six years of life the child is peculiarly sensitive to every influence that comes to him out of his environment, and these,—not instruction,—determine what he shall be. No amount of teaching upon the subject of flowers and birds and trees can arouse the joy and gratitude which a drive through the country on a glorious spring morning awakens. No number of lessons upon self-control will make the impression upon the heart which the sight of it in another makes. The child cannot understand the nature and necessity of reverence, but he will feel it, if that be the influence of the Sunday-school hour.

(2) *Shaping character through imitation.* The actions in this period which result from instruction are few compared to those which come from the instinct of imitation; therefore what the teacher is unable to do through precept she can accomplish through the power of example and story.

(3) *Imparting simple spiritual truths.* These must be truths with whose earthly likenesses the child is familiar. This will make possible stories of God's power as Creator, his love and care as Heavenly Father, stories of Jesus as the loving Friend and Helper of little children, and the necessity of obedience to his commands.

8. Needs of the Beginners Age.—If the opportunities of this period are to be realized, four things are necessary:

(1) *A Christlike teacher.* While influences go out from everything,—people, circumstances, conditions, even inanimate, senseless things,—a human life radiates the strongest influence. It has a twofold effect upon a little child: he not only feels the influence, but it also moves him to imitate the person. He may forget the lesson, he may not have comprehended it at all, but he has absorbed the teacher during the hour and he will try to reproduce what she has said and done even to her very tone, expression, and manner. If his model be a gentle voice or a loving word, the very act of imitating it makes him gentler and more tender, and what exhortation may not secure, influence and imitation will bring. Therefore a teacher will do her strongest work with a beginner by being like Jesus Christ.

(2) *A suggestive atmosphere.* Atmosphere represents the sum total of all the influences at a given time. The soft music of the organ, the dim light, the stillness, the attitude of prayer, all create an atmosphere to which reverence and worship are the natural response. In confusion and bustle, with loud voice and impatient movement on the part of the teacher, there could be only restlessness and irreverence and inattention on the part of the child. The atmosphere must suggest to the pupil that which the teacher desires from him, be he beginner or adult, for feeling and action are more influenced by atmosphere than admonition. The greatest work for the hour will have been accomplished if the child shall feel that the Lord was in that place, though he knew it not, intellectually.

(3) *Right direction of activity.* The activity of the child may prevent his receiving any benefit from the instruction, or it may be the most effective means for fastening impressions. It is such a constant and prominent factor in the problem of the hour's work that the teacher must plan beforehand just how it shall be directed. In addition to opportunities for general movement, such as rising for songs, or marching, every thought given to the child should have some action immediately connected with it as far as possible, both to help him remember it and make it easier for succeeding actions to follow. For example,

if the lesson is upon helpfulness, each child should be led into doing something for his neighbor before he leaves. A prayer attitude should accompany prayer. As this is the rhythmic period, motions which the children themselves suggest may accompany the songs. The results of directing the activity into helpful channels will be found in better memory of the lesson and in the starting of right habits of action.

(4) *An imitable activity in the lesson.* In simplest facts set forth in a story of a person, not in exhortation, the lesson must make vivid and attractive an activity which the child can imitate. The more realistic the portrayal, the more surely will the child attempt to reproduce it.

9. Difficulties in the Beginners Age.—The difficulties of this period arise largely from the child's immaturity and are to be overcome by adaptation of methods and instruction.

(1) *Restlessness and lack of self-control, making sustained attention impossible.* A program consisting of brief exercises, varied in character, full of interest, and permitting frequent movement, will meet this condition.

(2) *Limited experience and scanty store of ideas.* This necessitates careful selection of teaching material, that spiritual truth outside the child's comprehension be not forced upon him, since he can grasp only that which is like something that he knows.

(3) *A limited vocabulary.* This calls for watchful care in language, particularly lest a familiar word be used in a sense unfamiliar to the child.

(4) *A conflicting home atmosphere.* When the child absorbs influences that lack Jesus Christ during seven days in the week, only a teacher filled with Divine life and power can effect counter-conditions more powerful in the brief time of her contact.

10. Results to be Expected in the Beginners Age.—Summing up the results already suggested, the work in the Beginners department will make its impress upon the feelings of the child, primarily. He will have learned some truths about the Heavenly Father, and his Son Jesus Christ, and there is an intellectual value in these. But this value cannot compare with that of the love and trust which come unconsciously, yet

really, into his soul, if the teacher has done her work with God.

Test Questions

1. In what two ways may life be touched?
2. Give illustrations of what is known as "unconscious influence."
3. What methods accomplish more than precepts with Beginners?
4. What spiritual truths can be taught in this period?
5. Name four needs of the Beginners Age.
6. What is meant by "atmosphere"? How utilized?
7. How may the child's activity be given the right direction?
8. Name four difficulties in the Beginners period.
9. How may restlessness be overcome?
10. What special care is needed in the teacher's choice of words?
11. What are some of the results to be expected in the Beginners Age?

Lesson 4

The Primary Age—Six to Nine

11. General Characteristics of the Primary Age.—The Beginner is easily traced in the Primary child, but more developed and stronger. Two general characteristics may be specially mentioned:

(1) *Broader interests.* Curiosity is increasingly active concerning things with which the senses come in contact, yet the child in the Primary period is able to reach beyond that which he can see or handle. He cares nothing for abstractions like missions, or patriotism, or temperance, but his interest is genuine in the people and actions back of the abstraction. It is a law of the soul that interest in a certain thing will extend to other things related to it. This makes it possible for the teacher to take the child far into the field of knowledge, provided the starting-point be something in which the child is naturally interested.

(2) *Greater mental power.* While the child does not reason as an adult, he enjoys thinking for himself. The Primary teacher who gives him predigested lessons, tells him everything in the picture, asks no questions, and does not lead him on to arrive at any conclusions for himself, not only fails to obtain results that are possible, but really retards the child's development. Personal effort must precede increase of strength in soul as well as body.

12. Special Characteristics of the Primary Age.

(1) *Physical activity.* In place of the restlessness of the preceding period, activity directed toward more definite ends appears. It is very important that the activity be expended rightly, since its use in every action strengthens some one of the rapidly forming habits.

(2) *Power of perception.* This is the ability of the mind to understand the sensations which senses and nerves send to the brain, or to interpret their meaning; as, for example, to know that the round yellow ball is an orange, or to recognize the different

details in a picture. Perception grows constantly more quick and active as the child's store of knowledge increases. Two things must be remembered: (*a*) the teacher must be sure that the first idea of anything is the correct one, for it will be eradicated with difficulty, and upon it all future thinking in that line will be based; (*b*) since each sensation produces an idea embodying itself, and it is on these ideas that the soul is nourished, character must grow in quality like its food. "Tell me what you eat and I will tell you what you are."

(3) *Memory.* The mind has greater power to retain that which is given to it than in the preceding period, though it holds these facts disconnectedly rather than related into systematic knowledge, as they will be later. But this power of retention must not be abused through storing memory with a quantity of useless material. That which is impressed upon the plastic, non-resisting cells of the child's brain ought to have some immediate meaning and value for the life at a time when the intellectual and spiritual needs are so many.

(4) *Imagination.* This is the power of the mind to make living and real that which is not present to the senses. It is one of the most striking characteristics of the Primary period and one of the most important as well. The imagination works only with concrete things in childhood, making new objects out of the old, making the story and the mental picture as real as the tangible experience, making Jesus an actual present Helper and Friend. Later it will work with abstract ideas and ideals of life formed from the pictures it has cherished.

13. Opportunities of the Primary Age.

(1) *Character building through the mental picture.* Abstract ideas about which the mind reasons do not have power over the soul of the child. It is the vivid picture which imagination holds that arouses the feeling and impels the action. So great is the power of the picture that the teacher need not exhort and admonish concerning what ought to be done. She only need set forth the action in a story that appeals, and imagination will do the rest. While very many of these pictures come unconsciously to the child from his environment, it is the privilege of the teacher definitely and carefully to provide the highest type of

mental picture through the well-selected story, in order to secure the finest action.

(2) *Increased knowledge of Bible facts.* The lesson may contain more than in the earlier period, because the child's interest in details has increased and he has greater power of attention. It is important to note, however, in what the increase may consist. It is not in the number of truths presented in the lesson, but in the number of details concerning the one truth for which the lesson stands. Since the mind has developed new power to hold the impressions which are made upon it, Scripture verses containing fundamental truths, like God's love and care, the duty of love toward him and others, and the necessity of obedience may be given, with explanation, for memorizing.

(3) *Service prompted through imitation and personal influence.* The activity should even now be tracing pathways in the brain that shall mean life habits of loving service for others. There is this difference, however, between service in childhood and later. The motives must now be supplied and strengthened by others; later the promptings will come from within.

14. Needs of the Primary Age.—In addition to the needs mentioned in the Beginners period, and which still obtain, there are two to be especially borne in mind.

(1) *The absolute necessity of knowing how to make spiritual truth live in story form.* The child can receive it in no other way, and there is therefore no substitute for a rightly prepared story given by a spiritually prepared teacher.

(2) *The necessity for the child to learn obedience in the use of his activity.* This is to be secured not by force, but because the one to whom it is to be rendered wins it through love and the power of personality.

15. Difficulties in the Primary Age.—There will still be difficulties in attention and in confining the instruction to that which the child can really grasp, but the greatest difficulty will center about the activity. Yet the whole problem will be solved with no harsh question of discipline if the child is kept constantly busy with that in which he is interested.

16. Results to be Expected in the Primary Age.—If the

teacher has met her opportunity, there will be growing love to Jesus Christ, the beginning of service for him, and deep down in the soul of the child an increasing store of material out of which life ideals are to be fashioned in the days to come.

Test Questions

1. Name two general characteristics of the Primary Age. What years are included?
2. How are the child's broader interests shown?
3. What method of teaching can hinder the child's growing mental power?
4. Name four special characteristics of the Primary Age.
5. What is meant by power of perception? Illustrate it.
6. How may memory be abused?
7. What is imagination?
8. Name three opportunities of the Primary Age.
9. What does a well-defined mental picture lead to in the child's mind?
10. Why may a lesson contain more than in the Beginners period?
11. How does the source of motives toward service differ in childhood as compared with later life?
12. Name two needs of the Primary Age.
13. Name some of the difficulties.
14. What results may be expected?

Lesson 5

Junior Age—Nine to Twelve

17. General Characteristics.—A broad survey of this period reveals the fact that in a peculiar way God is preparing life for entrance upon the larger opportunities and responsibilities of maturity. There is new physical strength, new intellectual vigor, greater power of absorption and assimilation, a wider diffusion of interest. The curiosity of earlier years becomes a real spirit of investigation along lines of interest, and questioning, not alone to find out facts, but also foundations of belief begins to appear. The individuality of each child stands out more distinctly and emphasizes itself in two marked ways—first, the desire for prominence, and, second, an independence of spirit and action. Yet, with all this independence, the boys and girls are easily dealt with if authority is administered by one whose personality has commanded respect and love.

18. Specific Characteristics.

(1) *Energy,—physical and mental.* Though this has already been referred to in a general way, it must have special mention as one of the most marked and important features of the Junior period. Physical vigor is apparent in the force of bodily movements so trying to sensitive nerves—God's provision for the excess of nervous activity. It also appears in the type of games belonging to this period and the intensity with which they are played. The new mental power is evident in the ability to perform more difficult and complex mental tasks, to reason more clearly, and to attend more closely.

(2) *Development of the social instinct.* These years mark the rapid development of insistent and insatiable desire for close companionship with others. There are no standards of attainment nor social distinctions according to which friends are chosen. The "gang" or the club is based entirely on kinship of spirit among those of the same age and sex. Often geographical lines enter in, and the boys of a certain street or district will band together, and not uncommonly be the sworn enemies of

other gangs for no more valid reason than love of contest, growing out of the instinct of rivalry. But this martial aspect of gang life is not a characteristic of all the social tendency of the period. There is a drawing of child to child for peaceable purposes, the joy of common sympathies and interests and the fun of expeditions and good times together. This social awakening is God's plan for leading the life into larger relationships preparatory to taking its place in the world. What the companionship is in its influence upon character and ideals is the serious question for the home and the Sunday-school teacher.

(3) *Hero-worship.* This is pre-eminently the hero-worshiping period, with all that means in incentive to effort, in patterns of life, in imitation, in character-building. In mature years, the ideal of life is either a composite from many lives or, if it be one individual, a dissected individual, certain qualities picked out for admiration and emulation,—and over the rest, a mantle of charity. This analysis of character and discrimination is possible only to an intelligent and developed life. The child accepts his hero in his entirety. Whatever he does is right and is the goal of effort in imitation.

The physical element enters largely into the ideal of this period because of the prominence of the physical in the child's life, and, unhappily, physical and moral strength are not always balanced. Too much of the literature written to supply the ravenous desire of this age for reading portrays physical strength in criminal and in daredevil molds, and the moral side of the ideal is not only unfed, but perverted. The Sunday-school teacher must help the home at this point to supply the boys and girls, through books and living personality, with all the elements of worthy and imitable ideals, since the task of finally shaping these ideals lies in the years just beyond.

(4) *Memory in the height of its power.* The broader the responsibilities to be assumed, the greater the demand upon the soul's resources to meet them. Just at the threshold of a larger life, the mind comes into its greatest power of retention. During the years from about nine to fifteen, conditions never to return so favorably make possible the fullest, broadest, and more accurate storing of the mind. The exact wording of a passage of

Scripture is as easy to secure as the general sense of its meaning. Whole chapters do not tax the pupil beyond his mental ability. The mechanical, literal side of instruction, which deals with maps and names and facts about the Word, written and incarnate, should now be given. Held tenaciously and exactly in memory, they will reveal the spiritual treasure they contain to the larger spiritual vision of the next period. The careful selection and explanation of that which is to be memorized, so necessary in the preceding period, is not as necessary during these years. The enlarged experience of the child will make some meaning inhere in everything which is brought to him, so that it is not the dead weight it would have been earlier. Yet an abundant supply of food, intellectual and spiritual, for the present needs of an active, investigating, and tempted life must not be overlooked in eagerness to store for the future.

(5) *Habit formation.* The two physical conditions necessary for habit formation, easily impressed brain cells, and activity making these impressions, are at their best during this period. Every time an act is performed, a nervous force passes through the brain, stimulating nerves and muscles to action, and leaving the trace of its passage. Each repetition of the action deepens the tracing, until little pathways are established, and the nervous force follows these naturally and involuntarily. Sooner than is realized the pathway is so deep that only by effort can a given thought or nervous stimulus express itself in any other way than by passing through the accustomed channels out into the old action,—and this is habit.

The early stages are easy, usually unconscious, but any change when the path is deep and the cells hardened means greatest effort, and often unavailing struggle with self. The drunkard who in his sober moments implores the saloon-keeper to refuse him liquor, no matter how he may plead for it later, reveals the fact that habit or the tendency to follow the old brain paths may become stronger than desire and will and all outer human influence and incentives combined. Therefore the habit-forming period, when pathways may be traced in any direction, becomes one of the most responsible and wonderful of the life.

Test Questions

1. What are some of the general characteristics of the Junior Age? The years included?
2. Name five specific characteristics of the Junior Age.
3. How does energy show itself at this time?
4. What are some of the signs of the social instinct?
5. What is the great purpose of that instinct?
6. How may hero-worship be used by the teachers?
7. What teaching material is peculiarly well suited to the memory-activity of this period?
8. What is the process by which habit is created?

Test Questions for Review

Lessons 1 to 5

1. Give several reasons why it is important for the Sunday-school teacher to know the pupil.
2. How may the teacher best come to know the pupil?
3. What are the special characteristics of children of the Beginners age?
4. How would you develop true faith in a child?
5. What is the difference between influence and precept? Illustrate both.
6. How would you guide a child's activity in the right direction?
7. What results may properly be looked for in the Beginners age?
8. What general difference is there between children of the Beginners and the Primary age?
9. Describe and illustrate perception, memory, and imagination.
10. What is the difference between children's and grown people's motives for service?
11. Mention several characteristics of the Junior age.
12. What is the social instinct, and how does it show itself?
13. What sort of teaching material is well adapted to the Junior age?

Lesson 6

Junior Age (Concluded)

19. Opportunities of the Junior Age.—No period offers opportunities bearing more directly and openly upon the formation of character than the Junior period, when manhood- and womanhood-to-be are so rapidly determining. Out of these opportunities five may be selected as most significant:

(1) *The opportunity to gain spiritual ends through social means.* The more a teacher can enter into the fun-loving, companionship-craving side of the pupil's heart, the greater his power over that life for distinctly spiritual things. It is after the party or the picnic or the tramp together that the personal message can be spoken.

(2) *The opportunity to arouse and to guide the pupil's effort through heroic ideals.* Sermonizing on what they should do is practically valueless with boys and girls of this age, for considerations of duty weigh little until the larger moral consciousness of the next period. Furthermore, they live but for the day, and do not appreciate the relationship between present action and future character. What they may do later as a result of their own convictions and understanding, they may be inspired to do now through the hero who has aroused their admiration and desire of imitation.

(3) *The opportunity to establish right habits of life.* The pathways of service through which the Christian life ought to express itself must be definitely and painstakingly traced in this period and the next. Motives for the action may not be the highest, and must often be supplied by another. For example, the daily Bible reading that ought to be prompted by real love for the Word later may now be done for love of the teacher—or because the promise was given, but in any event it is leaving its indelible impress—and making the "Quiet Hour" more assured in the future.

(4) *The opportunity to build Bible knowledge into character.* Impressions are necessary and effective in their place, but something more definite is needed for stability of character.

The opportunity of supplementing impressions with facts is the one offered by this Golden Memory period. Two points should be noted:

(*a*) The mind is growing in its power to associate facts. The association of events around a person or a place is easily made now, and toward the end of the period sequences of time and cause and effect are grasped.

(*b*) The Holy Spirit can bring to the remembrance only that which has been in the mind. Therefore the teacher who stores the memory at this time with Scripture passages makes it possible for God to speak to the heart in later years.

(5) *The opportunity to lead to open confession of Jesus Christ.* This is not to force, it is not to play upon the child's emotions, and lead him to do that which has no foundation in a consciousness of his own relation to Christ, but something is radically wrong in the home and something lacking in the teacher's work, if the boys and girls do not really love the Lord Jesus in this period. They do not understand it all, but the essentials of a Christian life they may have,—love, faith, penitence for wrong-doing, and the desire to serve Christ. Their experience cannot be that of an adult, for they have not his insight. But just as surely as the love and caress of the child is precious and acceptable to a mother even before there can be any comprehension on his part of the sacrificial character of mother-love, so is child-love precious and accepted with the Master even before the child grasps the great spiritual contents.

20. Needs of the Junior Age.

(1) *The presentation of Christianity as something to do rather than to be.* The boys and girls do not live in inner experiences in these years, but in outward, energetic action; therefore, what they may do for Jesus Christ and others needs emphasis. This presentation also includes a Christ who appeals to boyhood and girlhood, the wonder-worker of Mark, the God-Man of Matthew and Luke, and the victorious King of Revelation.

(2) *Opportunities for service.* These must be carefully devised by the teacher, with the twofold purpose of giving immediate expression to the desire to do something and leading to the formation of habits of Christian activity.

(3) *Christian heroes.* The teacher ought to be a Christian hero himself. Out of missionary literature, out of the lives of great men who have lived, out of Bible characters, heroes must be multiplied. The Sunday-school lessons ought to be hero studies, not sermons. Heroic literature ought to be put into the hands of the children—either directly or through indirect suggestion in some curiosity-arousing reference to the story. This means the most effective type of instruction during all the week as well as Sunday.

(4) *A lesson requiring work on the part of the pupil.* Telling a Junior class primary stories will deplete it in numbers and weaken it in strength. Assigned work to be prepared at home, questions, note-books, map-making, anything to stimulate and utilize the activity of mind and body through interest, not compulsion, is the great necessity of the lesson hour.

21. Difficulties of the Junior Age.—Three difficulties may be encountered.

(1) *A misdirected energy.* Energy means finest growth and development if it is under direction and control, but devastation otherwise. The key to the situation is in the teacher's personality, plus a plan for the hour's work, appealing to interest and calling for constant activity, either mental or physical, on the part of the pupil.

(2) *Evil associates.* The teacher cannot guard the child through the seven days of a week; often the home does not, and in this new social interest there is a danger from evil associates. Better pastoral work by the teacher, a closer co-operation with the home, and substitutive—not prohibitive—measures avail much in meeting this difficulty.

(3) *The enticement of bad literature.* This period and the next are the time of greatest hunger for reading and there is a real danger from the temptations of pernicious books. Satan has emissaries on the school-grounds and in the candy store, and boys and girls are his shining marks. The substitutive measures here again are the only wise and effective ones.

22. Results to be Expected in the Junior Age.—The results of work in this period ought to appear in an increase in Bible knowledge, the strengthening of right habits and manly ideals

of life, and back of it all the warm love of boyhood and girlhood for the Lord Jesus Christ.

Test Questions

1. How may spiritual ends best be gained?
2. How may the pupil's efforts in right doing be aroused?
3. What is needed in this period in addition to impressions?
4. What essentials of the Christian life may the pupils readily have at this period?
5. What aspect of Christianity appeals most to pupils of this age?
6. What method of teaching should be substituted for story telling?
7. What three difficulties may be encountered in the Junior Age?
8. What results may be expected?

Lesson 7

The Intermediate Age—Twelve to Sixteen

23. General Character of the Period of Adolescence.—The Intermediate age ushers in a time known as adolescence, including the years approximately from twelve to twenty-four, during which life passes from childhood to maturity. The period is marked by the development of new physical powers, new emotions, new ideals and conceptions of life, and a new spiritual consciousness. The change from the old life to the new, from the narrow to the broad, from interests selfish and small to interests as far-reaching as the world and eternity, is often accompanied by more or less upheaval in the soul and this period of re-adjustment may be a time of "storm and stress."

Two facts out of the many suggest the critical nature of adolescence:

(1) During these years the pupil is most susceptible to the power of influence. It does not touch his life simply as an impression, but as an impelling, determining force inciting him to action.

(2) Life rarely changes in its tendencies and character after full maturity has come. There is a physical reason for this in the hardening of the brain which fixes the pathways of habit and renders new lines of thought and action difficult. Therefore, in all probability as life emerges from adolescence will it enter eternity.

24. General Characteristics of the Intermediate Age.—Many of the characteristics of the Junior age are still evident, though modified by fuller development. Physical energy has increased and the mind has greater power, especially in its ability to reason. No disillusioning has come to destroy the old hero-worship, but with even more intensity each life clings to that one who embodies its aspirations. The hunger for general reading reaches its climax in this period, to be succeeded by specialized interest in lines determined by the taste of the individual.

Lacking still the self-control of manhood, breaking from the

old life and dimly apprehending as yet the meaning of the new, under the domination of impulse and influence as well as of dawning conviction, the Intermediate age offers particularly trying problems with its great opportunities.

25. Special Characteristics of the Intermediate Age.

(1) *The functioning of new physical powers.* This is one of the most significant changes in the Intermediate period, because of its physical effects and its reflex influence upon the mental and emotional life. Severe temptations often have to be met, questioning and unwise introspection, and the teacher ought to be a confidential friend as well as instructor.

(2) *A condition of instability and easy excitation.* The nervous system is abnormally sensitive and quickly disturbed. The mind is keyed to vigorous, intense, and often unbalanced thought, but it is in the feelings that the lack of poise is most manifest. Whether the teacher can assign causes or not, he is conscious that the emotions are a veritable tinder-box, easily kindled into a great fire by a very little matter. Superlatives, slang, and the highest pitches of enthusiasm are common experience, and because action and reaction are equal and opposite, periods of depression corresponding to those of exhilaration are almost inevitable.

(3) *A new personal consciousness.* There are several marked evidences of its existence.

(a) Care for appearance. In the beginning of this period, what others think is a matter of supreme indifference, but it is not long before a desire to appear well manifests itself. Solicitude as to one's personal looks is supplemented by anxiety over the condition of the home, the standing of the family, the social position and dress of the companions. Naturally, judgment of others is based on outward appearance ather than on real worth of character.

(b) Desire for appreciation. An intense longing is experienced to have talents, accomplishments, wits, efforts —everything which pertains to self valued at par or above. For this cause there is frequent public parade of wares, as in the case of the smart youth or the girl who draws attention to herself by loud talking and laughter. The same longing works self-consciousness, embarrassment, and awk-

wardness in others who feel themselves deficient, neither class as yet apprehending the truth that character, not external show, wins the truest meed of praise from the world.

(c) A sense of approaching manhood and womanhood. This makes the life sensitive beyond expression to reproof or criticism, particularly in public. It also explains the restlessness and desire to enter at once upon the life-work.

(4) *Increasing Social Appetite.* The boy who said in answer to a remonstrance over his presence in the billiard hall and bowling alley, "A fellow has got to have fun somewhere," voiced the sentiment of all his confrères in the Intermediate period. The desire for good times is paramount, and its right indisputable in the conception of the young people. The delight in healthy outdoor sports continues with the athletically inclined, and ought to be fostered as a safety valve for surplus energy, a diverter of self-centered thought, and a tonic for excitable nerves. In the latter part of this period, however, the love of fun gives place to a love of functions, either the helpful sort of social commingling or the danger-filled type, marked by late hours, excitement, and overwrought imagination. This transition comes from a growing mutual attraction between the sexes which has succeeded the repulsion evident in the early part of the period.

(5) *The Development of the Altruistic Feelings.* Though these feelings are not unknown to childhood, their vigorous development does not begin until the Intermediate period. The pupil now experiences an impulse from within to sacrifice for others and make his life a source of blessing. The new sense of God and his claims intensifies and vitalizes the desires. Unselfishness appears, interest in the welfare of others as well as self, and willingness to do for them even at personal cost. These are the feelings that make it possible to say "Brother," and to love the neighbor as one's self. They can come only as the meaning of life is better understood. They can remain only as they are given constant expression in action.

(6) *A Spiritual Awakening.* Even though the pupil may be a genuine Christian, there comes to him at this time a larger consciousness of God and the soul's relation to him, and with it a call to full surrender. Whereas the childhood relation to God

was based on feeling, there is now the element of will-power which must ratify by deliberate choice that which love has prompted. If the pupil is not a Christian, this awakening comes as God's call to accept Jesus Christ as Saviour and crown him Lord of the life as well. If the call is not heeded now, its tones grow less and less distinct, until, in the strident cries of the world, they may be silenced forever.

Test Questions

1. What is meant by adolescence?
2. What is the general character of the period?
3. What two facts indicate the critical nature of this period?
4. What six special characteristics mark this period?
5. What two signs of personal consciousness?
6. What desire is paramount at this time?
7. What is meant by altruistic feelings? Describe their development.
8. What new element now enters in to affect the relation to God?

Lesson 8

The Intermediate Age (Concluded)

26. Opportunities of the Intermediate Age.—There is a significant difference in the purpose of the opportunities presented during childhood and during adolescence. If they were to be summed up in key-words, that for childhood would be absorption; for adolescence, adjustment.

The opportunities of childhood converge toward supplying the soul with material needful for growth—influences, impressions, and a mass of facts more or less unconnected in the beginning. But this is only the first step in character building. These materials must be arranged, facts must be related to one another, and the life must be related to other lives in real interest, sympathy, and service. This process of relating fact to fact, life to life, and each soul anew to God is the paramount task of adolescence, even though absorption continues with almost unabated strength.

Analyzing the opportunities which are presented to the Intermediate teacher in this new adjustment of life, three stand out prominently:

(1) *The opportunity to foster high ideals.* Whether it be consciously defined or not, every one has that toward which ambitions and effort go forth, and this ideal determines what character shall be. No one can give an ideal to another, as a book is handed over, for it is a personal thing, to be fashioned by each soul for itself out of that which it has absorbed through the years.

It is in the transition from childhood to maturity that every life decides what (for it) seems most worth while, and to this ideal makes surrender of thought, desire, and effort. Is not God's gracious purpose evident, in that this is the time when life is most easily influenced?

(2) *Opportunity to develop self-reliance.* A life cannot count for God and for others unless it can make decisions and meet tests by itself. The power to do this comes only through effort to do it. During the Intermediate age, the young people may be more and more thrown upon their own resources, permitted to decide

matters for themselves, learning wiser judgment through mistakes as well as successes. One of the most serious errors on the part of the teacher lies at this very point, dictating instead of suggesting, choosing for the pupil instead of allowing him to choose, thinking for him instead of stimulating every power of his soul to rise to a personal solution of the problem in hand. If strength and independence of character do not come in these years of adjustment, the probabilities are that life will always be weak and vacillating.

(3) *The opportunity to strengthen the altruistic feeling or "love for the other."*—In the broadening and deepening experience of adolescence such conceptions as love, suffering, sacrifice, and surrender reveal a new meaning and strange force of attraction. No opportunity comparable to the one presented in this awakening ever returns, as the soul, with life before it, stands at the divergence of the paths, one leading toward God and service, the other away from him into self, and deliberate, decisive choice to be made.

If through the influence of the Holy Spirit the pathway of service be chosen, two laws of God tend to make it permanent; (a) The law of growth and development. If the feelings have proper nourishment, *i. e.*, something to arouse them, and are given expression in action, they will just as surely grow strong as a well-nourished, vigorous body, and obviously, the stronger the feelings of loving interest, the more assured is the life of service. (b) The law of habit. A feeling will become habitual if continually indulged and expressed, and it is during adolescence that habits are permanently fixed.

27. Needs of the Intermediate Age.—The needs of this period are of two sorts—important and imperative. It is exceedingly important that the pupil be treated with consideration, respect, and appreciation, that he be given good literature, that he be guarded and guided in his social life. It is imperative, however, that he be established in the right relation to God and to his neighbor at this time of new consciousness of these relationships. Four things will definitely further this supreme end:

(1) *The teacher with the vision of what may be done.* If he is not disobedient to the vision, it will lead him to close fellowship

with God and the pupil, for two things are evident,—he cannot lead the pupil unless he is in sympathetic touch with him, nor can he lead him to any higher place than he himself occupies. If he be in vital relation with God and live with the pupil in his ambitions, discouragements, successes, temptations, the most dynamic external force that can operate in this period will be his to wield, namely, a spiritual personal influence.

(2) *Definite decisions.* The danger-point in this crisis lies in permitting these newly awakened feelings to be dissipated without decision and action. If this occurs they weaken, the impulse to take the right stand lessens, and irresolution finally becomes the tacit choice of the self-seeking life.

(3) *Definite responsibilities.* A life of service is made up of definite servings. The beauty and duty of loving sacrifice appeal to the emotions, but a concrete thing to be done calls the will into action. To every pupil should be given definite tasks both in the class itself and in the church, in order to arouse effort and make the thought of service habitual.

(4) *Definite objects of benevolence.* The teachers of the Intermediate age can almost determine when the world shall be given to Jesus Christ. At no time can a permanent interest in missionary enterprises and philanthropies at home be so easily launched as now if the subjects considered be concrete, enthusiastically presented on a basis of facts, and followed by definite response in gift, prayer, or service.

28. Difficulties in the Intermediate Age.

(1) Lack of mental balance and consequent instability of conduct.

(2) The fascination of the social world and the growing interest of each sex in the other.

(3) The half-way position between childhood and maturity which retains the immaturity of childhood, but feels the selfhood of the man.

(4) The attraction of the external rather than of intrinsic worth. In this is the key to many of the problems. What appears to advantage allures, even if it be not the best. This gives superficial standards of measuring people and things and easily opens the way to harmful influences at the critical time

when ideals and life purposes are forming. The teacher himself is the most important factor in the solution of these problems, not by any attempt to force, but by a patient, suggestive, and inspiring touch upon the pupil's life.

29. Results to be Expected.—The pupil ought to leave this period in the right attitude toward God and toward his neighbor. To render this attitude strong and unchangeable is the work of the next period.

Test Questions

1. What is a keyword for the opportunities of the Intermediate Age? Explain its application.
2. Name three important opportunities of this age.
3. What serious error may the teacher commit in this period in impairing the pupil's self-reliance?
4. Name four needs of the Intermediate age.
5. What is the danger-point in bringing a pupil to definite decisions?
6. What great responsibility as to benevolences rests upon the teacher?
7. Name four difficulties of the Intermediate Age.
8. What results may be expected?

Lesson 9

The Senior Age—Sixteen to Maturity

30. General Characteristics of the Senior Age.—The Senior age includes the two periods technically known as middle adolescence, from about sixteen to eighteen, and later adolescence, from eighteen to full maturity, about twenty-four. Of these, the earlier period is the climax of the "tempest-tossed" years. The later period witnesses the final adjustment of the pupil to life and its problems. These years are marked by uncertainty because the pupil does not understand himself, by emotional upheaval connected with the development of the deeper feelings of the soul, and by a struggle between the old ideal of selfishness and the new ideal of service.

31. Special Characteristics of the Senior Age.

(1) *Continued development of the higher feelings.* The power of the soul to feel for others, appearing in the Intermediate age, has grown stronger if properly nurtured. In addition there comes a new love for the beauties of Nature and a reverence for her laws, a love of the arts and the great causes that men espouse. There is the thrill of awakening love between man and woman. Highest of all, the soul is now able to give response to the right simply because it is the right. Duty has real meaning and conviction becomes a motive power.

As the large vision of what life may be dawns upon the soul, unbounded enthusiasm and courage possess it. There are no heights too dizzy to be reached, no obstacles too difficult to overcome. But enthusiasm often alternates with depression and self-distrust, leading to indifference, apathy, or recklessness. This is the explanation of the vacillating conduct almost universal during the early part of this period.

A critical spirit toward others is common, as merciless scrutiny reveals how far the majority come from the high standards of life so newly appreciated. The frank openness of childhood has been succeeded by a tendency to shut the deeper thoughts and feelings away from others, and while there is an unspeakable

longing to share problems and perplexities, the veil is not easily drawn aside.

(2) *The rapid development of the reasoning power of the mind.* This crowning expression of the intellectual power of the mind has not been wanting before, but it comes to full flower in this period. In the first delight of being able to see inner relationships, to argue, to relate cause and effect, reason is given the place of honor and everything must pass in review before it. This very often precipitates a conflict between reason and faith through failure to see that a thing is not necessarily opposed to reason even if it cannot be understood by reason; and a period of doubt in religious matters may ensue.

(3) *Maturing of the will power.* This makes possible self-control, gives power to act independent of the impulse and influence which always determines a child's actions, power to hold steadily to a certain course even against strong opposition. This is the kingly possession of the soul with which Almighty God has chosen to leave freedom. But the soul tends to act as it has formed the habit of acting through the years under the direction of others. In the light of this fact, the importance of the earlier work of the teacher is emphasized.

32. Opportunities of the Senior Age.—The opportunities discussed in the Intermediate age still obtain in this period, but to them may be added three peculiarly favorable at this time.

(1) *The opportunity to give help in choice of life vocation.* The choice of that place where each shall invest his life is one of the most serious and complex problems that the pupil has to meet. Loving and sympathetic counsel often stimulates a young man or woman to aspire in the choice instead of settling down into easy mediocrity. The call of the ministry, the mission field, settlement work, every vocation involving the setting aside of selfish ambitions, is most loudly heard at this time, and often a word is sufficient to turn the decision in that direction.

(2) *To strengthen foundations of faith.* The questioning of this period makes it possible to ground belief in the verities of the Christian religion. Faith need not be blind. God gives a reasonable basis for all he asks us to accept. The careful study of facts which are the starting-point of faith will help the doubting

soul to trust beyond the point of sight, and enable him to give a reason for the hope that is in him.

(3) *To establish broad interests.* If the pupil is narrow and circumscribed in his thought at this time, the fault lies in large measure at the teacher's door, for every impulse is to stretch in interest to the farthest limit in every direction. There will never again be such an opportunity to establish the world-wide interests begun in the Intermediate age, for life settles in a groove in adulthood and new interests do not readily appeal.

33. Needs of the Senior Age.

(1) *The influence of lives that will bear the test.* In this doubting, critical period of life, the daily life of others is the unanswerable argument for or against the power of the gospel. If for no other reason than to establish the faith of her young people, the church ought to walk in white.

(2) *Sympathy and confidence toward the pupil.* Some one has said that the word "hunger" will express the period of adolescence, and for nothing is the pupil so hungry as to be understood, appreciated, and trusted. The teacher is privileged to live into the life of the pupil at every point, and be the sympathetic friend who shall help him to work out his high calling in Christ Jesus.

34. Difficulties of the Senior Age.—The very things that constitute the strength of this period present many of its difficulties. The greater mental power coming with increased reason and will is apt to give rise to self-sufficiency and the doubt already mentioned. Opinions are readily and dogmatically launched, and to reverse them wounds pride. Advice may be secretly welcomed and outwardly scorned. This is the period when there is danger that wisdom may perish if the youth meet an untimely end. But far more dangerous is the tendency toward the sowing of wild oats which is so often evident. A certain recklessness easily grows out of the disturbed emotional nature and excesses lie not far beyond. For all of these difficulties, faith and prayer, an attitude of helpfulness at every point, and the love that never fails, afford the only solution.

35. Results to be Expected.—As the pupil emerges from the period of development into maturity, he ought to be "strong in the grace that is in Christ Jesus," with interest and love as broad

as that of his Master, and "thoroughly furnished unto every good work."

Test Questions

1. What are the general characteristics of the Senior Age? The years included?
2. Name three special characteristics.
3. How would you explain vacillating conduct during the early part of this period?
4. Name three opportunities of the Senior Age.
5. How may doubters be helped in this period?
6. What are two special needs of this period?
7. The chief difficulties?
8. What the results to be expected?

Lesson 10

Maturity.

The limited space of a single chapter permits only a suggestive discussion of this important period, so often neglected in the study of the pupil.

36. General Survey.—(1) *Keyword, "Service."* As childhood's task is absorption, and the task of youth adjustment, so the task of maturity is service. That which has been taken in must be given out again, enriched and enlarged by its stay in the soul. This is "the last of life for which the first was made," and to fail here means to miss the meaning of living.

All the factors necessary for service are now ready. Experience and study have supplied something to give, mental discipline and unimpaired physical strength supply the power for service, the broad outlook reveals the need and place of service, and the soul's awakening toward God and the neighbor have supplied the motives for service.

(2) *Physical and mental power at the height.* Waste and repair in bodily tissues are balanced during the prime of life. If development has been normal, the will is resolute, and judgment and reason are dominating and wise, for experience has given large data from which to draw conclusions. While the "Golden Age of Memory" is far in the past, the power of retaining new knowledge through the old is strong. To enter upon unfamiliar lines of thought, however, at this time and achieve any mastery is a mark of genius at least for hard work. The soul has capacity now for the highest feelings that can stir the heart of man, yet the character of those it really experiences is determined by what life has been feeding upon. The love, joy, and peace which give glory to maturity and old age grow alone out of thought upon true and pure and lovely things and those of good report.

(3) *Development specialized, not general.* Out of the many calls and lines of interest, each life has made choice of one or more, according to taste and circumstances. Along these lines growth and development proceed. It is not that life could not continue

the many-sided expansion of adolescence, but growth demands nourishment, development demands activity. The need for the expert, the multiplicity of cares and the force of habit make it difficult to "keep up" along many avenues.

(4) *Time of achievement.* Achievement may or may not be that service which manhood owes. The purpose in the task determines that. To souls especially endowed and favorably environed come the riches of intellectual research, of creation in the arts, of successes in the business world. To the many, achievement means only struggle here, but waiting treasures laid up with God.

(5) *Time of soul hunger.* The teacher of men and women always faces hungry hearts. If the soul has not found satisfaction in God, the pangs of starvation are inevitably there. If the soul does know God, there is unspeakable longing for a clearer revelation and a deeper consciousness that in the midst of life's weakness and aspiring

> "God's goodness flows around our incompleteness,
> Round our restlessness His rest."

37. Opportunities Presented in Maturity.—But three great opportunities out of the many can be suggested:

(1) *The opportunity to be somebody's ideal.* Every successful life is the pattern for some eager, ambitious boy or girl. Did not Paul's exhortation to Timothy look toward this as well, when he besought him to "be an ensample in word, in manner of life, in love, in faith, in purity"?

(2) *The opportunity to count for the kingdom.* There are two lines of Christian work which call loudly to-day to men and women—personal evangelism and the missionary enterprise. These are the doors most imperative for the soul in possession of power, experience, and resources to enter. Beyond these doors lies the solution of every one of the world's problems.

(3) *The opportunity to grasp the doctrines of Christianity.* The relation of truth to truth cannot come until the mind can deal with the abstract. The little child grasps some of the facts of Christianity, but the adult mind has the power to deal with infinite reaches of truth, interdependent and self-illuminating. This is the "solid food for full-grown men."

38. Needs of Maturity.—(1) *Adequate spiritual nourishment.*

The time of disillusionment has come, much of the optimism and buoyancy of youth have gone. Life is found to be a struggle even with its victories, and responsibilities and sorrows weigh. The teaching must present a Saviour and a salvation sufficient for great heart needs. It is for the deep things of God that life's experiences have made mature souls hungry, and there is pathos in the superficial dole meted out by so many teachers—superficial because they themselves have never lived "down deep."

(2) *The broad outlook.* To busy men and burdened women, the class ought to be a place of vision. Absorbed in one's tiny corner through six toiling days, the seventh should give opportunity to lift up the eyes and look on fields glorious in their incoming harvest. There is refreshment and inspiration and incentive now in the news from China and Japan and the islands of the sea. The teacher must bring the world-view to the class if he believes that world service is God's thought for manhood.

(3) *Emphasis on personal responsibility.* This is the pivotal point upon which a life of service turns, and it ought to be the focal point of teaching. Long enough has stress been laid on the conditions in the world and what ought to be done. The need now is for a prophet to say, "Thou art the man!"

39. Difficulties.

(1) *Pre-occupied soil.* "The cares of the world and the deceitfulness of riches choke the word and it becomes unfruitful."

(2) *Fixedness of habit.* Life's attitude is settled in thought, feeling, and will, and a change is possible only through the Spirit who can make all things new.

(3) *The sin of idolatry.* Every life that has not put God first now worships at the shrine of a self-elevated idol, the tangible expression of its ideal. To dethrone it from love and substitute Jesus Christ shakes to the foundations.

(4) *Weakness of spiritual aspirations.* It is a law of the feelings that repression instead of expression weakens a feeling and tends to its destruction. If the life has refused to act upon its impulses toward God through the years, the task of making the feeling strong enough to lead into action now is one beyond the power of the teacher. It must be done by God, who "is able to raise up even from the dead."

40. Results to be Expected.—As life nears its meridian and the west grows clearer, it ought to be with unveiled face and character changing into His likeness in beauty, love, and self-surrendered service.

Test Questions

1. What is the keyword of maturity?
2. Name four characteristics.
3. For what has the soul special capacity at this time?
4. What special opportunities are presented by maturity?
5. What are three needs of maturity?
6. What must definitely mark the teaching?
7. What three difficulties appear?
8. What results are to be expected?

Test Questions for Review

Lessons 6 to 10

1. What essentials of the Christian life may a Junior readily have?
2. How may we stimulate a Junior's efforts in right-doing?
3. What results may we look for in this age?
4. Explain the period of adolescence.
5. What are the signs of personal consciousness at this time?
6. What affects the adolescent's relation to God?
7. What important opportunities has the Intermediate age?
8. What must be guarded against in urging decision at this time?
9. What years are included in the Senior age?
10. Why are doubts to be expected in this age?
11. What results should be aimed at with Seniors?
12. What is meant by "maturity"?
13. What is the goal for this age?

NOTE.—A helpful treatment of the whole subject of child nature is found in Mrs. Lamoreaux's book "The Unfolding Life."

THE TEACHER

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Teaching Hints

Leaders of classes, and individuals pursuing these studies apart from classes, are urged to read the chapter entitled "Teaching Hints," on page 259, before beginning this section

Lesson 1

What the Teacher Should Be

1. The Value of Character.—We teach more by what we are than by what we know. Emerson once said, "What you are thunders so loud I cannot hear what you say." Everywhere the character of the teacher is counted a vital part of his equipment. Even in secular schools the teacher is required to possess a good moral character. How much more should we demand high moral and spiritual standards of the teacher in the Sunday-school! But mere goodness is not enough. We must demand, in addition to personal worth, certain other salient qualities in the person who stands before childhood as a teacher of God's truth.

2. Training Always Needed.—There is a common notion that teachers like poets are born, not made. This is fallacious for two reasons: (a) we do not know till we try whether or not we can teach; (b) we do know now that the greater number of teachers are made by training and not by inherited qualities. Then, too, we are told that born teachers need no training, that they can teach without preparation. This notion is false, because the best native power may be made better by proper training. We call a doctor who has had no training in medicine a "quack," and it is not too much to say the same of untrained teachers. Hence all of us will be the better fitted for our work in the Sunday-school if we have in addition to our native powers such added power as prayer and training assuredly give.

3. A Living Example.—The teacher should be not only a professing Christian, but a living example of the kind of life we want every child to live. It is unfortunate to place the destiny of a human soul in the care and under the directing thought of a teacher who neither believes nor lives a consistent Christian life. The teacher should *be kindly considerate* of his pupils No amount of fine teaching power can compensate for the lack of such kindly concern for the welfare of his pupils as will best lead them to crave in their own lives the same courteous and considerate qualities. He should also be perfectly *sincere* and

frank. There can be no such thing as "playing a part" in the presence of children. They discern with an intuition that is as certain as logic the sincerity or insincerity of the teacher. It is a mistake to flatter, to scold, to threaten or to cajole pupils. These are the marks of poor teaching. A perfectly frank teacher will never cheapen his sacred opportunity by any trick or device that has the ring of insincerity.

4. Enthusiasm.—The teacher should be an *enthusiast.* I had the good fortune to hear Bishop Phillips Brooks speak to a great body of men in Boston. There was in his whole manner such sincerity and enthusiasm as to carry conviction to each one in his audience. He had a good thing. He believed in it with his whole heart. He was enthusiastic in its praise. He had tested it and found it good. He wanted others to share the same splendid good. His address left an impression that years cannot dim. His enthusiasm made him a great teacher. This does not mean that one should speak in a loud tone, in high-pitched voice, with vehement manner and gesture. These are marks of weakness, not of strength. But it does mean that one should be confident of the worth of his message and anxious to impress its worth upon others. Enthusiasm is born of sincere conviction in the correctness of the thing one aims to teach.

5. Directness.—Much of all that is best in teaching is the result of a mastery of the theme in such way as to make all the statements and questions of the teacher *clear and direct.* One must consider his language carefully. To the child in the class words may mean quite a different thing from what they mean to the teacher. One must have the pupils' point of view, and then make all his teaching so pointed, so specific, that the meaning must be clear.

6. Alert Insight.—The teacher must be *alert* and *aggressive*, discerning the favorable moment to say great truths; with his thoughts more upon his pupils than upon his text. Otherwise his power to govern is weakened and the interest of his pupils is lessened if not wholly lost. To accomplish the best things one must know in advance the scope and purpose of the lesson, and watch for the moment when, with interest at its height, he will best succeed in reaching the deepest fountains of

purpose in the soul of the pupil. This quality of insight in the teacher's equipment will put the class upon a basis of work. The pupils will quickly realize that the teacher is imbued with a purpose; that he proceeds in a business-like way to accomplish a result which is seen to be of value. The very directness of the teacher is an asset of great significance. This always appeals to young persons. They like a lesson that is full of snap and action. They will not long abide a dull and dreary dragging over a subject—be it ever so fruitful in guidance.

7. Love.—The teacher must be a sincere *lover of childhood* and *of the Master*. In the final chapter of the great Gospel by John, Jesus examines Peter and indicates the basis of great teaching power. It is well to study this narrative carefully. Picture Peter, at the dawn, weary and disheartened, coming from his fishless quest. The Master meets him and asks him but one question, but he asks that question three times, and each time he follows Peter's reply with the command "Feed." The lesson is plain—he that loves most feeds best, and the measure of one's power to teach the truth of God to his children is the measure of one's love for the Master Teacher. Where there is no love there can be no great teaching.

Test Questions

1. What should be counted a vital part of the teacher's equipment?
2. Is it true that teachers are "born," not "made"? Give two reasons for your answer.
3. Name two ways in which a teacher can be a living example.
4. What are some of the evidences of a teacher's enthusiasm?
5. Whose point of view must the teacher take?
6. What manner and method in teaching do pupils like?
7. What is the measure of one's power to teach the truth of God to His children?

What the Teacher Should Know

8. He Must Have, before He Can Give.—We can give only what we possess. This law holds throughout. Peter understood this when he made the memorable reply to the beggar's request for alms: "Silver and gold have I none; but such as I have give I thee." It follows that whatever we wish the pupil to know the teacher should also know, and he should know more than he can hope to teach.

9. He Should Know His Bible.—What do we wish the pupil to learn? Answering this will answer in part the question, What should the teacher know? Manifestly, then, the teacher should be familiar with the Bible. How very fragmentary and unsatisfactory our knowledge of the great Book is until we have studied it in a definite and systematic way—in the way we study our history or our geography. The teacher should at least know the salient features of the incomparable Text and should have well fixed in memory many of the great utterances that lie like flecks of gold upon its sunny pages.

10. Clear and Related Knowledge.—But the teacher should know in a more connected and also in a more detailed way the truths of the Book. The pupil's knowledge should be *clear*, by which one means that he should know a thing and not some other thing in its stead; and a teacher's knowledge should be not only clear but *related*, by which one means that he should know a thing in its relation to all other things with which it is vitally connected. This makes for system in knowledge, and gives the teacher the power to teach each fact with its due emphasis, no more and no less. Some writers on education call this kind of knowing *apperception*, by which they mean seeing a thing in its proper system and in its due relations. To say that Jesus was born in Bethlehem, that he lived in Nazareth, that he was crucified on Calvary, and that he arose from the dead on the third day, as he said he would, is clear knowledge. To see Jesus as the fulfilment of prophecy, as the promised King, as the

leader of his people, as a teacher with more than human insight, as the founder of a church, and as the pattern and perfection of all endeavor, is *related* knowledge; it is seeing Jesus as part of a great system of purpose that swept into time by the will of God.

11. It is well also for the teacher to possess **adequate** knowledge; he should be able to separate a fact into its parts; that is, analyze it. This analytic power makes for vivid teaching but it is a power that the pupil in his early years cannot acquire. Only the mature mind is analytic, and the teacher who knows how to analyze a fact or a lesson knows the secret of proportion in teaching, the power to know what to make emphatic, what to make subordinate. It is a poor teacher who is unable to distinguish between a vital element and a non-vital element.

12. Related Subjects.—The teacher should also know such related subjects as will best enable him to make clear each point under treatment in the lesson. A teacher should have a working knowledge of biblical geography and of sacred antiquities. He should know how to use a concordance, how to work up cross-references, how to interpret peculiar idioms, and in general how to use the text of the Bible in the most effective manner. He should know the general principles of organization pursued in a modern Sunday-school, together with the outlines of the history of the church, and should have a general knowledge of the translations of the Bible into the English language.

13. Thinking Principles.—In addition to the subject-matter, the teacher should know something of the laws of thought, and the best way to use knowledge as an agency in *forming* these laws of thought. All these laws are scheduled in any elementary treatise on psychology, and the best method of using knowledge to train the soul is set forth in any good treatise on pedagogy. Thus to a knowledge of the subject-matter the teacher must add a knowledge of psychology and of pedagogy. Scholarship alone is not the test of a good teacher.

14. If one reflects for a time upon his own methods of acquiring knowledge, he will begin to understand the operations of the human soul. When one reads that knowledge enters the soul only through the special senses, or that ideas may be recalled by memory, it is of the utmost impor-

tance that he should ask himself the question: What do these statements mean? An illustration will help to answer this question: I know that fire will burn my hand; the knowledge of this fact entered my consciousness through the sense of touch, and my memory recalls it.

15. Teaching Principles.—When the laws of soul growth are fairly well understood, it is time to investigate the principles of pedagogy, the laws that govern the teacher in the act of using knowledge to occasion activity in the soul of a learner. For the laws of teaching rest upon the laws of the soul. We cannot know how to proceed in the teaching process until we know how the soul acts under given conditions.

16. This act of teaching is a vastly significant one. It results in changing the viewpoint of the pupil's life. It should produce in his soul new knowledge, or power, or skill, or all of these combined. Consider well, teacher, what this means. How the child is taught determines in no small way how he will in the years to come regard his fellow-man, his country, his church, his own duty, and his loyalty to all that makes for progress in the life that is hid with Christ in God.

17. There are certain educational principles of great value to the teacher. Consider what it means to adapt knowledge to the capacity of the learner, or what it means to secure interest in the learner, or what it means to proceed from the simple to the complex in teaching, and you will begin to understand something of the power of right activities in the recitation.

Test Questions

1. What is the pre-requisite for giving?
2. What is the least the teacher must know about the Bible?
3. In what way should the teacher's knowledge of the Book be superior to the pupil's?
4. What does *apperception* mean? Illustrate the word.
5. Give instances of the kind of *related* knowledge that the teacher should have.
6. By what means does knowledge enter the soul?
7. What should the act of teaching produce in the soul of the pupil?

Lesson 3

What the Teacher Should Do

18. The teacher must have a **purpose,** must see the end of the teaching process, and the way to that end. Then he should endeavor in the best way to reach that goal. The goal is to *achieve in the pupil the highest type of religious conduct:* not a religious feeling nor a religious thought system; but feeling and thought crystallized into character, the standard coin of the soul. All the efforts of the teacher must be directed to the attainment of this purpose. Otherwise the recitation will be aimless and the result failure.

19. The teacher must have a **plan** of procedure in advance of the recitation. This plan he should map out carefully, and then on his knees ask God if it is the best plan. To plan carefully and then to execute skilfully is the prime test of teaching. This plan must include a study of each pupil as well as a study of each lesson. It is at this point that so many teachers go wrong. They seem to think that a knowledge of the lesson is the only preparation required. They overlook the fact that it is vastly more important *to know the pupil than it is to know the lesson.* Those that know the subject-matter only are scholars, not teachers. Those that add to their knowledge of the subject-matter a clear insight into the operations of their pupils' minds and also comprehend the fine art of fitting knowledge to the capacity of the learner, are the only real teachers.

20. The teacher must be **ready to change his plan** if it does not meet the conditions that arise in the class; but this is a critical procedure, and only the wise teacher may follow it with success. The teacher must not allow pupils to lead him into by-paths. Here tact and skill are of use in leading the class to the teacher's will and to the teacher's plan. The teacher's will must be supreme in it all. I have seen great opportunities lost absolutely because a weak teacher allowed the lesson to drift at the caprice of a pupil instead of following a well-conceived plan. A group of boys once told me that they did not need to prepare

the Sunday-school lesson because they always asked the teacher some questions at the opening of the recitation, and the teacher took the entire time to discuss the questions. The pupils, the while, sat in their places smiling at the weakness of a teacher who lacked the discernment necessary to be master of the situation. The time given to the legitimate work of instruction is all too brief to be wasted in any such senseless ways.

21. The teacher must be alert and **lead the recitation.** This quality of leadership challenges interest and carries the pupil with a sweep of enthusiasm to the end. To lead most wisely is so to direct the current of thought as if it were not directed. The highest art in teaching is to conceal that art, to guide by suggestion and not by command.

22. The teacher will strive to secure a major part of the **discussion from the pupil.** He will know when not to talk. It must not be forgotten that it is the thing the teacher causes the pupil to do, not the thing the teacher does in the presence of the pupil, that is most significant. Many a class is talked into mental stupor and spiritual indifference. A garrulous teacher is an abomination.

23. A wise teacher will **work for his pupils.** His aim will be steadily to aid them out of class as well as in class. I know a teacher who meets his class occasionally for a social hour in an informal way. The boys of that class are enthusiastic believers in their teacher and in the power of practical Christian fellowship. Look into the Elder Brother movement, the value of an organized class, and kindred movements that give the teacher the power to direct conduct in the pupil. Here you will find the key to many successful avenues of usefulness to the pupil. The significance of all this lies in the general value of a teacher who by word and by deed makes easy the way of the pupil to the Master.

24. A good teacher will know when **to commend** and when not to commend. He will not open himself to the criticism that his praise is overdue; nor will he, on the other hand, constantly scold and complain and nag his pupils. He will insist upon order and industry and will labor assiduously to arouse enthusiasm in the class. He will constantly endeavor to see things

from the pupils' point of view and sympathize with the pupils' plan of thought. He will not forget that he was once a child, and he will steadily pray for that wise charity that knows the difference between childish caprice and youthful viciousness. He will not seriously regard the former; he will not fail to check and rebuke the latter.

25. A wise teacher will **aim at a few things** and bend his energies to achieve them. He will not dissipate his power by undertaking to do too many things. He will fix upon some dominant purpose and cause it to run like a thread of gold throughout the recitation. I once heard a preacher begin his discourse with the Garden of Eden and end it with the New Jerusalem. He said so many things in an unrelated way that his effort was wholly wasted. It is a mark of weakness to engage in mental sauntering. The wise teacher will hold a thought before his pupils until, like a jewel, it flashes light from every facet. He will also use the best things done by some one pupil to stimulate like results in others. Above all, a consecrated teacher will not grow weary in well doing, for he should have an unflinching faith in God, in his pupil, and in the power of his teaching to produce Christian character.

Test Questions

1. What is the teacher's goal?
2. At what point in the teaching plan do many teachers go wrong?
3. Who must lead in the teaching process—teachers or pupils? Why?
4. What is the highest art in teaching?
5. Who should do most of the talking—pupils or teacher?
6. Why should a teacher work with pupils out of the class hour as well as in it?
7. What should be the teacher's attitude toward caprice or toward viciousness?
8. Should the teacher aim at a few things or many? Why?

Lesson 4

What the Pupil Should Do

26. The Pupil's Part.—The part the pupil takes in the act of learning is all-important. The success of the recitation is in a large degree conditioned by the attitude of the pupil. He must be organized and directed by the teacher for the process of instruction. What the pupil will do in the recitation is conditioned upon the skill and power of the teacher. When the pupil fails to do what he should do the fault usually lies with the teacher. The pupil does that which the teacher stimulates him to do.

27. The pupil should approach the recitation *willingly and gladly*. The pupil who is in class against his will is a difficult pupil to teach, and it is doubtful whether or not any lasting good results from enforced attendance. Parents should not overlook this fact, and teachers will find here a hint of unusual significance. This willing, joyous approach to the lesson is conditioned upon at least four things: (a) the preparation of the lesson by the pupil in advance; (b) the absence of other appeals more enticing to the interest of the pupils; (c) the quality of teaching power and skill exercised by the teacher; (d) the spirit of good-will and of kindly concern that rules the school as a whole.

28. The Pupil's Preparation.—From the smaller pupils no formal preparation can be demanded in advance. But for all, the lesson should be read, either by the pupil or by some one in the home, prior to the time of the recitation. It is a good plan to indicate briefly the week preceding just what leading ideas and incidents the pupils should master before the recitation occurs. There are many indirect acts that the pupil may perform during the week that may fittingly be regarded as preparation for the lesson; such as visits to the sick, efforts to bring new members to the class, incidents of the week which made a marked impression for good, and kindred matters. These can all be touched upon by the teacher by judicious questioning, and in this way, at the opening of the recitation, lead each pupil to make some statement of a good done. This will promote the

moral atmosphere so vital to successful interpretation of the lesson.

29. Divided Interests.—Many times the pupil comes reluctantly to the Sunday-school because his interests lie for that hour elsewhere. If the parents go on a pleasure trip, it is unfair to compel the child to forfeit the same opportunity. Wise parents will show the more excellent way by themselves accompanying their children to the Sunday-school. My own father never led his boys to the silent recesses of the mountain brooks to see God's wonder world until after we had returned from the Sunday-school. To enjoy the former we were unconsciously encouraged to attend the latter. The so-called "liberal" Sabbath is the foe of the Sunday-school, and all friends of the best things should oppose the lessening of the power that wins childhood for the Master through regular attendance upon his school.

30. When pupils dislike the teacher because he is weak or rude or petulant or unprepared to teach, it is difficult to keep these pupils in regular attendance. Each teacher should constantly ask himself, How may I personally add to the attractiveness of the Sunday-school? Careful inquiry and close supervision of the classes by the superintendent should compel good teaching or a prompt change of teachers. It is useless to expect pupils to love the Sunday-school well enough to endure a worthless teacher. How often pupils grow weary in attendance because the teacher has no power to woo the young spirit to the fountains of love and light! On the other hand, how gladly and how regularly children turn to the Sunday-school when a great-hearted and warm-spirited teacher is always there to welcome and to nourish them!

31. There is a marvelous attractive power in a well-organized school. When the spirit that rules in it and the organization that guides it are so wisely fostered as to create in the school an atmosphere of genuine stimulation the pupil will find it easy to come gladly, to say with the Psalmist, "I was glad when they said unto me, let us go unto the house of Jehovah."

32. Reverence.—In the recitation proper, the pupil should be helped to be reverent, well-behaved, and actively absorbed in the lesson. He should be shown the gains of complying promptly and cheerfully with the requests of his teacher; the King's busi-

ness must be conducted with decency and dispatch. He should develop a quickening concern for the welfare of his classmates and foster a wholesome support to the class as an organization. It is not always the lesson taught but the spirit that rules during the lesson that wins the young spirit to adoration and service.

33. Regularity and Promptness.—The early acquisition of the habits of regularity and promptness in attendance are virtues of no mean moment in the life of the learner. Whatever may be legitimately done to promote these habits is worthily done. An essential part of the discipline of life lies in acquiring dependable habits. It is the systematic attendance upon the Sunday-school that at last leads the pupil to say again, "I was glad when they said unto me, Let us go unto the house of Jehovah." Some unique and valuable exercise at the opening of the recitation, occupying but a minute or two of time, will often prove of great value. I have headed this chapter, "What the pupil should do," because it is not what the pupil thinks, nor what he says, that is of greatest moment. It is his conduct in the class and his conduct during the week in home, in school, in play, that tests most directly the value of the teaching he receives. The focus of teacher concern is not what the pupil learns, but what the pupil does; not thought, but conduct; not theory, but practise; not ideas, but acts; not ability to answer questions, but ability to live a clean, sweet, quiet Christian life. All teaching that falls short of this goal is unworthy teaching. The supreme test of teaching, laid down by the Master, is that we should do the will of our Father that is in heaven.

Test Questions

1. Whose fault is it, generally, if the pupil fails to do what he ought in the class?
2. What four things help to the pupil's willing approach to the lesson?
3. In what ways may a pupil prepare for the lesson period?
4. How may the pupil be spared a division of interest ?
5. What should be the pupil's attitude and bearing during the recitation?
6. What should be the real focus of the teacher's concern about the pupil?

Lesson 5

What Teaching Is

34. Teaching Defined.—The Sunday-school teacher as much as any other teacher should understand clearly what teaching is. Teaching is not telling, and no amount of talking to the pupil can be considered as teaching. Teaching is not determined by anything that happens outside the pupil, but by the action of the pupil's soul upon the things that are presented to it through the senses. *Teaching may be defined as causing a human soul to know.*

35. Everything outside the learner may be considered his teacher. We are taught in the broadest sense by the spirit of God's universe expressed in terms of order and law. We are taught in a more restricted sense by our immediate environment, and especially by the people whose lives come in close contact with our own. In the most restricted sense we are taught by a trained mind, and this trained mind belongs to a person called a teacher. The process of teaching may be considered as the act of bringing into the consciousness of the learner the knowledge already in the consciousness of the teacher. We cannot teach what we do not know. Teaching ends when the pupil knows all that the teacher knows.

36. Impression and Expression.—When I say that I know a certain thing, I mean that my soul possesses that thing and knows that it possesses it; this is *consciousness.* The teaching act completes itself when the learner is able to express in language or otherwise to the satisfaction of the teacher the facts in consciousness. In other words, the soul is not fully educated until it has reached the point of expression.

37. It will be seen from this that teaching is possible only when the soul is actively seeking new knowledge. This attempt of the soul to seek new knowledge causes it, for one reason or another, to focus itself upon some one object of thought to the exclusion of all other objects of thought. *This act is called attention.* When the will directs the attention it is called *voluntary* atten-

tion. When some other agency than the will directs the attention it is called *involuntary* attention.

38. Securing Attention.—The greatest art in teaching is to secure attention. The highest form of attention is voluntary attention. The young child does not possess sufficient will-power to control attention; consequently in the early grades some other agent than a command of the will must hold attention. This other agent in a general way may be characterized as *interest*. In other words, the young child's interests hold his attention, and the thing in which he takes the greatest interest will easiest attract his attention.

39. There are certain well-known principles underlying the interest of the child. First, his curiosity; second, novelty, or unexpectedness; third, imitativeness; fourth, illustrations based upon his experience. The teacher cannot be too careful to consider what is of interest to a child. We cannot measure the interests of a child by the interests of an adult. Here the study of child nature is the only safe and adequate guidance.

40. How Knowledge Reaches the Soul.—There are but five gateways to the soul of a child, called the senses:—Seeing, hearing, touching, tasting, smelling. There are no other channels of approach. Whatever increases the breadth of this sense-approach in a subject of study increases the interest of the learner in that subject. If I tell a child about a *ball*, I utilize his sense of hearing; if I show him a ball, at the same time I describe it, I utilize seeing and hearing; if I hand him a ball, as I describe it, I utilize touching, seeing, and hearing. A single fact reaching consciousness through the senses and recognized in consciousness is called a percept or a particular notion. It is sometimes called an idea. The soul in giving expression to an idea uses a word or some other sign for the idea. Thus words are the signs of ideas.

41. When other facts of a similar character reach consciousness, and are identified there with the first percept, the percept becomes a concept, general notion or general idea, just as the percept is an individual idea; that is, the percept stands for one object apprehended in consciousness; the concept stands for a group of similar objects under one name apprehended in con-

sciousness. All the common nouns are concepts just as all proper nouns are percepts. For example, in the sentence, "Washington was a brave man," it is plain that "Washington" is a particular idea or percept and "man" is a general idea or concept.

42. Judgment and Reasoning.—The aim of the teacher is, first, to secure clear percepts, and then rapidly to change these percepts into concepts, which is only another way of saying that good teaching relates the things in the soul in such a way as to give the child the fewest possible terms with which to carry the largest possible number of particular facts. Concepts are the shorthand of the soul's language. When these concepts are compared and their agreement or disagreement noted the soul is forming judgments. When these judgments are expressed in language the soul is forming sentences. When these judgments are compared and their agreement or disagreement noted, the soul is reasoning. Sentences are the signs of judgments or reasons, just as words are the signs of percepts or concepts. Thus the percept first comes; the percept grows into the concept; the concept into the judgment; the judgment into reasoning; and these are the four steps in the process of knowing. They are the tools of thought. Teaching must be a training in the use of these tools.

43. Memory is of little use unless it is simply the power to hold things clearly understood by the soul. It is not good teaching to burden the memory with masses of things not clearly perceived and conceived, although it may be at the beginning not at all objectionable to commit to memory certain great utterances from the Bible and other standard literature, even when the meaning is not clearly and fully apprehended. But at the earliest time possible these should be analyzed and the meaning worked into forms of clear knowledge.

44. Imagination.—Imagination is the power of the soul to work up into new combinations the things in memory. Memory keeps things as the soul got them through the senses. The products of memory have a basis in experience. The products of imagination have no such basis in experience. Imagination is the creator of new products. It cares not for

facts, but works after its own fancy. It is a more dangerous power because more free. To curb it at the outset is necessary. To allow it free range is to open the way for statements from the child that often alarm the parent or teacher. But when once the moral sense is awakened and governs imagination the latter becomes the agency that creates all art and enriches all life.

45. Teaching aims to develop by appropriate exercise all these powers of the soul. What the pupil learns is not so important as what power he gains in the control and use of his thinking processes under the guidance of a skilful teacher.

Test Questions

1. What is teaching?
2. When does teaching end?
3. What is consciousness?
4. What marks the completion of the teaching act?
5. What is attention? Voluntary? Involuntary?
6. What will most easily attract the attention of a young child?
7. State four principles underlying the child's interest?
8. Name the gateways to the soul.
9. What is a percept?
10. What is a concept?
11. State the four steps in the process of knowing.
12. When is memory of most use?
13. What is imagination?

Test Questions for Review

Lessons 1 to 5

1. What point of view must the teacher take?
2. Is it true that teachers are "born" not "made"?
3. What does apperception mean?
4. By what means does knowledge enter the soul?
5. What is the teacher's goal?
6. What is the highest art in teaching?
7. What four things help to the pupil's approach to the lesson?

8. What should be the teacher's real concern about the pupil?

9. What is teaching?

10. What is attention? Voluntary? Involuntary?

11. State four principles underlying the child's interest

12. Name the gateway to the soul.

Lesson 6

What an Educational Principle Is

46. Laws of the Soul.—Everything in this world behaves in a certain way under certain conditions. All the things in God's great, good world operate in harmony with some force or power that is always present and that always does or causes to be done the same thing. When once we have discovered this power and stated in a formula how it behaves we have a law The soul is no exception to this general statement. It behaves, under similar conditions, in the same way. When once we have discovered how the soul acts and formulate its methods of action we have a law of the soul.

47. From these laws of the soul we may also learn how to make the soul grow in a certain desired way. We can also discover the laws in the materials which we use to cause growth in the soul. These laws become the guide to all good teaching. They are here called educational laws or principles.

48. Educational Principles.—Thus it will be seen that educational principles rest upon the laws of the soul. They tell us in brief and clear statements what should govern us in teaching a growing soul. If one turns to any treatise on pedagogy he will find there a statement of these laws. Of course, these will be found to vary somewhat because no one is quite certain that the last facts concerning the soul are known.

49. But the important thing is not, after all, what one finds in the books, but what one is finally led to accept as his own guiding principles. It is of the utmost importance that one should have certain general principles of education as standards by which to test his own teaching. A ship without a compass sails a no less aimless or dangerous course than does a teacher without pedagogic guidance. What the compass is to the ship, educational principles are to the teacher. Thus educational principles aid in achieving the end or purpose of the educational process; which end is, according to Spencer, "to live completely," or, as we usually say, to fit each one to live in the exercise of all

the power God made it possible for him to enjoy. To realize this end teaching must proceed according to law.

50. The first law to be noted is that **the subject matter presented to a growing soul must be adapted to the capacity of the learner.** This law is so self-evident that we unconsciously observe it. We do not give the same kind of lessons to a child in the primary grade that we should and do give to the pupil in the adult Bible class. The whole significance of graded exercises is based upon this fundamental principle. This law rests upon the generally accepted fact that the different powers of the soul change their relative activity during the years of growth.

51. The second principle is equally important: **There is a natural order in which the powers of the soul should be exercised.** This order is the order of their activity. The earliest power to become educationally active is sensation, the last is reason, and hence we can phrase this law in the maxim "from sense to reason." Different writers state the same thing in the following way: observation before reasoning; the concrete before the abstract; sense knowledge before thought knowledge; facts before definitions; processes before rules; the particular before the general; the simple before the complex; from the known to the next related unknown. All these maxims may be traced to the same law of the soul, and they may all be summed up in the maxim, *teaching must proceed from things to symbols*, since the senses deal with things and reason deals with symbols. No wise teacher will pass this law by until its full significance is understood. Jesus was a masterful teacher. He observed this law frequently. Note the examples in the Gospels, using the incident at Jacob's well as an example. Æsop's fables are all built upon the principle here laid down, as are the numerous fairy tales by the Grimms, Andersen, and others.

52. Since the soul grows only by its own activity a third law arises: **Knowledge can be acquired only by occasioning the proper activity in the soul of the pupil.** It is always important to keep in mind that it is not what the teacher thinks and does, but what he causes the pupil to think and do, that makes for knowledge. The best teaching secures the best mental activity on the part of the pupil.

53. Just what the proper activity is may be seen by a consideration of a fourth principle: **First presentations of new knowledge must be made objectively in all grades of the school.** Ideas cannot be taught through words. They can be taught through objects, and the ideas can then be named. The name is the word. This law may be stated as "ideas before words." It stands as a protest against abstract and formal teaching. It demands that knowledge shall be fitted to the nature of the soul's growth. The child that for the first time was shown a growing fern in a vase and called it "a pot of green feathers" was on the right track. He will in due time acquire the right word. His idea is clear. It follows also that *the only words in which knowledge can be presented to the soul are words that name known things.*

54. These and many other principles are the basis of the whole teaching process. Happy that child whose teacher has thought his way through these essential laws and observes them in all the activities of the recitation. No teacher can grow in power or skill without mastering the meaning of these laws, which may be called the alphabet of the teacher's preparation. These laws the teacher should always have in mind as guidance. They are not to be announced to the pupil. Jesus always followed great educational principles, but he never announced these to his disciples. When you say "That is a good lesson," you mean that the lesson is in harmony with laws of teaching you know to be good. There is no other basis of judging the worth of a teacher.

Test Questions

1. What is meant by a law of the soul?
2. Why are educational principles needed?
3. What is the first law as to the subject matter of teaching? The second?
4. What is the earliest power that becomes educationally active?
5. What maxim sums up the order in which the soul-powers should be exercised?
6. State the third law of the soul. The fourth. Illustrate.

Lesson 7

What an Educational Method Is

55. Applying Principles.—When the teacher puts an educational principle to work in the act of teaching he uses a method A method is a principle applied, put into operation. Principles make up one's educational theory; methods make up one's educational practise. It is as important to have a good method as it is to have a good law. The way a law is applied is a method. When we agreed that it would be a good thing to teach scientific temperance to our children we announced a principle. To apply this led to the use of the school. Teaching in the school the subject of scientific temperance became a method. We might have chosen the home, the church, or any other agency.

56. One's method is often the test of one's principle. If I say that repetition makes for clear knowledge I announce a law or principle. The test of the law is the way the soul acts under repetition. Does the learner gain in clearness of knowledge by repetition? If so, the law is true. If not, the law is not true.

57. Kinds of Methods.—Methods are of two kinds: *general* and *special*. A general method may be followed in teaching all the different subjects that make up a course of study. A special method is followed in teaching one particular subject or a part of a subject. A device is merely a temporary resort to some special act to accomplish an immediate result. Methods, general and special, may be used again and again. A device rarely can be repeated, since the same conditions may never again arise.

58. Analytic and Synthetic Method.—A lesson, like a jackknife, is made up of a number of parts. We may begin the recitation by presenting first the object or lesson as a whole and follow with a study of the parts; this is the *analytic method*. Or we may begin the recitation by presenting first the parts, one at a time, and follow with a study of the object as a whole. This is the *synthetic method* in teaching. These two general methods are usually combined in a complete lesson. That is to say, we usually consider first the whole thought, then

analyze it into its several parts, and when each part is understood, we combine by synthesis the parts into the general thought. If, for example, we begin by citing the golden text, and then analyze the lesson to find the parts that illustrate the meaning in the golden text, and finally combine these parts into a fuller understanding of the golden text, the process is analytico-synthetic. The purpose of this thought exercise is to enlarge the learner's comprehension of the general truth in the lesson. In the earlier years teaching should be largely synthetic; in later years, analytic. A study of the growth of the powers of the soul will show why this is so.

59. Inductive and Deductive Method.—When once the mind is trained to analyze fairly well it is possible to use another set of general methods. In reasoning we may begin with particular facts, with simple sensations, with the individual notions based upon concrete experience, and rise step by step to a general law. If we pursue this plan in the recitation, we use the *inductive method* in teaching. If we pursue the opposite order, beginning with some general law or principle and proceed by reasoning to special or particular facts, we use the *deductive method* in teaching. The parable of the sower is a good example of inductive teaching. The seventh chapter of Matthew contains a number of excellent examples of deductive teaching. Note carefully the method by which Jesus makes plain the words, "Beware of false prophets." These general methods are followed always in one order or another by every good teacher.

60. The recitation also affords opportunity for the exercise of special methods. We may or we may not ask *questions*. We may or we may not assign *topics*, we may or we may not draw *pictures* on a blackboard. We may or we may not ask pupils to *consult the text* of the lesson in reciting the same. These facts suggest methods that the wise teacher will consider carefully.

61. Questioning.—If the teacher asks and requires the pupils to answer a series of questions he is using the *question method*. It is a good method because it compels the pupils to think and to give expression in proper language to their thoughts. It is vastly better than telling, for telling things to pupils is not teaching, since it fails to cause the pupil's mind to act in any creative

way. It is a much abused method because many questions that an unwise teacher asks do not lead by synthesis to a common general truth or law. It is to be noted that the simplest form of questioning seeks only to obtain in answer a statement of fact, as when one asks how many miles it is from Jerusalem to Jericho, or who betrayed Jesus, or any similar question that calls for a statement of fact. A better question is one that sets all the currents of thought aflow, that causes one to stop, think, weigh, ponder, deliberate, before framing an answer. A careful study of Jesus' method of asking questions is of the utmost value in mastering the fine art of teaching by the question method. In Luke 9 Jesus asks the question, "Who do the multitudes say that I am?" After the disciples had reported all the guesses of the people, he asked, "But who say ye that I am?" This question went to the heart of the subject of his identity. It forced from Peter a great declaration. Wise questioning always touches the very center of discussion and crystallizes thought.

62. For more advanced classes it is a good plan to assign in advance certain subjects to be recited by the pupil in the recitation. When this is done, the teacher uses the *topical method.* It requires a maximum of effort and should not be used with young pupils. It is an excellent method in the Bible classes.

63. Illustrations.—If the teacher uses objects, pictures, or drawings to make meaningful his language in teaching, he is using the *illustrated method.* This is especially valuable in the primary grades. The one necessary caution is that the objects, pictures, or drawings shall be wisely selected, and that in their use special care be taken that the interest of the pupils is focused upon the thought or fact to be taught and not upon the illustration.

64. If the teacher allows the pupils to consult the text while reciting, his method is likely to produce little permanent good. To fix the lesson in memory, to lay aside all books, to face the anxious and earnest teacher, is to secure the best results. Of course, there are times when the text is to be studied and when it is necessary to refer to the printed lesson, but a wise teacher will remember that when soul looks into soul the greatest possible good comes from teaching.

Test Questions

1. What is meant by a teaching method?
2. What is meant by the *analytic* method?
3. The *synthetic* method?
4. What is meant by the *inductive* method?
5. The *deductive* method?
6. Why is the *question* method a good one?
7. Why is mere telling not teaching?
8. What kind of question is better than that which merely draws out a fact?
9. What is the topical method, and with what pupils should it be used?
10. What is the gain in using illustrations? What the danger?
11. Should the lesson text be consulted by the pupil when reciting? Why?

Lesson 8

What the Concrete Means in Teaching

65. Value of the Concrete.—The world is made up of concrete things; that is, things which can be recognized by the senses. The first impressions the soul gets of this world are concrete. We call them individual or perceptual notions. The soul compares, classifies, generalizes these concrete notions into general or conceptual notions. These thought products are abstract. But all knowledge begins in these individual notions and hence all first presentations of a new lesson or a new object of thought must be in the concrete. The richer and more varied the concrete data, the more valuable is the mental result in abstract thought. When an abstract notion is presented to a class it is of no educational value unless it can be referred back in the mind of each pupil to some concrete experience in his own past. The teacher, knowing this, will always aim to interpret general truths, which are abstract, into terms of experience, which are concrete. When David wishes to express the thirst of his soul for God he says, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." To a people familiar with Palestine and the habits of the hart this language at once made vividly real, in a concrete image, the great longing the pure soul has for its Creator.

66. All the tentacles of the soul seem to find in the concrete thing great sources of nourishment. Note the crowds that throng the zoölogical gardens, the flower expositions, the picture galleries, the museums of one sort or another, to see the potency of the concrete as a great teaching power. Explore a boy's pocket to learn what the concrete is worth. Why all these "scraps," broken glass, rusty nails, old knives, buttons, peculiar pebbles, colored strings, parts of a watch or clock, odd sticks, bits of chewing gum, ends of pencils, broken buckles, speckled beans, colored papers, bits of fur, and other things that he treasures? Because in a most potential way they are nutrition to his yearning soul One will never fathom the real depths of the concrete as teaching

data until he can appreciate why the son of a President of the United States gladly traded rare exotic flowers from the White House conservatory for the discarded paper caps of common milk bottles.

67. The trouble we all experience is to discover just what concrete thing the general statement figures in the soul of the child. When our pupils read

> "Up from the meadows rich with corn,
> Clear in the cool September morn,"

what does it mean to them? Instance a poor child whose life is pent within the narrow walls of a city tenement, one who has never seen the park, much less the great, grand farms of the country; what can even this simple language of Whittier's figure to that child? Do you not see that first of all the needed thing in teaching is to bring new thoughts into terms of old thoughts, to interpret the new by the old, to translate all abstract truth into terms of conduct and into terms of real concrete experience. If then the pupil's personal experience is meager, how very difficult it is to teach him, and how very important it is that we should be wise enough to supply the concrete data necessary to make meaningful our teaching.

68. Tools for the Teacher.—The agencies at the teacher's disposal are objects, pictures, drawing, and stories. These demand extended study. Do you have a collection of objects and of pictures for teaching purposes? These are your tools. Be sure you carry a goodly store of them. Select them with care and use them with caution. If you cannot draw beautiful pictures, do not worry. But be sure you can, with a few strokes of the crayon, make concrete the thought you wish to emphasize. This power is of immeasurable value and the training of every teacher should include lessons in simple graphic illustration.

69. Stories.—But above all else, as equipment to teach, can you tell a story? The story is an abstract truth dressed in concrete garments. When Jesus was asked to define the word *neighbor* he might have answered in some such definition as may be found in any dictionary. He was too wise a teacher to do that. He immediately translated the meaning of neighbor into

the concrete story of the good Samaritan and gave us an example of the loftiest teaching power the world has ever known. Every parable is an example of great skill in teaching the abstract by means of the concrete. Go over the series and note in how many ways the Kingdom of heaven is concreted into terms of the common experience of the people Jesus taught.

70. A good story, well told, at once attracts marked attention. The pupil unconsciously turns to a concrete incident and from that obtains the richest nutrition for his spirit. But the story must be well told. It must contain abundant elements of specific detail and must be packed with incidents that thrill with action. The old Mother Goose rhymes are excellent examples of stories full of action, and, as a result, of interest. The child personifies all things, that he may find in them the elements of life, of action, of things in the process of doing. If you will spend an hour with a boy who is riding a stick that is to him a horse, or a girl who is playing with a rag-doll, you will learn the method and value of action in the concrete materials of instruction.

71. Rhyme and Song.—If to the story is added the attractive appeal of rhythm, rhyme, and song the concrete materials of teaching become almost ideal. It is a good thing to conclude a well-told story with a short, simple poem and a song, both of which should relate to the same truth the story sets forth in the concrete. Through story, rhyme, and song the growing soul climbs most surely and securely to the lofty and illuminating vistas of God's universal laws. Maxims, precepts, proverbs, mottoes, laws, become meaningful and potential only when the soul moulds these mass motives of guidance from the plastic and suggestive data of a rich and varied contact with concrete experiences and things. "I am the vine," "I am the good shepherd," "I am the way," contain the very essence of all great method in the art of building a soul for the Kingdom of God and of service.

Test Questions

1. Give an illustration of a "concrete notion"?
2. What may be learned by the study of a boy's pocket?

3. By what means should we bring new thoughts to the pupil?
4. What are four tools at the teacher's disposal?
5. What constitutes a "good story"?
6. What appeal may well be added to the story?

Lesson 9

What Instruction, Drill, and Examination Can Do

72. The two processes at work in every good recitation are **teaching** and **learning.** The first of these processes is the work of the teacher; the latter is the work of the pupil. Learning includes study proper and practise in the use of knowledge learned. The learning process should, of course, be directed by the teacher.

73. Teaching, the work of the teacher, includes three distinct elements or parts: *instruction, drill, examination.* These may at times be supplemented by a fourth teaching process of considerable importance, *review.* Every good class exercise is made up of these elements. In certain cases the amount of time devoted to one or to the other of these varies greatly. No fixed law can be set. The judgment of the teacher, the condition of the class, the immediate purpose of the particular lesson, combine to make the relative value of these elements vary from one recitation to another. We can, however, study the purpose or function of each and arrive at some fairly adequate guidance.

74. Instruction is the process through which the teacher aims to assist the pupil in the acquisition of knowledge or power, or both. It may take the form of written or of oral instruction. Written instruction has to do with the mastery of the printed page. To know how to obtain knowledge from the printed page is an important end of instruction. "Understandest thou what thou readest?" is a question that goes to the heart of good written instruction. Oral instruction is the act of the living teacher in stimulating the pupil to know. It has three phases—*objective, indirect,* and *direct.*

75. *Objective instruction* is the presentation to the eye or other sense of the pupil, by means of objects or pictures, some concrete thing which will aid the pupil to gain clear knowledge. We have already considered the value of this form of concrete instruction.

76. *Indirect instruction* is the process of recalling, through

memory, past objective experiences and causing the mind to discern their likeness or unlikeness, their relations one to another, and to express a conclusion that the teacher does not first announce. In indirect instruction the learner is led to express his own past knowledge and, by comparing one fact with another, to arrive for himself at new knowledge. This is a most difficult but a most valuable type of instruction. It makes the pupil an explorer after truth and it should result in making him a discoverer of truth. The joy of original discovery possesses the soul of the successful pupil, who is taught by this indirect or suggestion method of instruction.

77. *Direct instruction* is the communication of facts by the teacher through oral language to the pupil. The pupil in this type of learning follows the statements of the teacher and sees for himself the truth of the facts presented and the conclusion reached. The danger of direct teaching lies in the fact that the teacher may fail to arouse in the pupil a current of thought corresponding to his own. In this case there is no resulting knowledge in the soul of the learner; and, instead, there is likely to be confusion or disorder in the class. This is a common phenomenon in classes that are so unfortunate as to have poor teachers. The law underlying all oral teaching is as follows: *Do not tell the pupil directly what he may be reasonably expected to observe or discern for himself.*

78. **Drill** is the process through which the teacher aims to assist the pupil in the acquisition of power and skill. The new truth, when first apprehended by the pupil, must be made so familiar to the learner that he can promptly and easily recall the new truth or knowledge. Drill is the agency that accomplishes this result. Note how often a boy or girl repeats some new sentence or word or game in order to fix its easy recall. Many teachers think repetition deadens interest. But without repetition Comenius rightly declares we do not know solidly Repetition is nature's way of developing strength. It is of prime importance that every new truth be drilled until it is as familiar to the learner as old knowledge. Then it becomes easy of recall and ready for use. The wise teacher will avoid the abuse of the drill by so varying the exercise as to secure a maximum of

interest, for interest is the basis of pleasure, and the soul does not easily retain knowledge that is not pleasurable.

79. **Examination** is the process through which the teacher aims to test the result of instruction and learning. Its value is twofold: it adds to the learner's knowledge by the preparation he makes for the examination, and it gives the teacher a means of measuring the results obtained through instruction and drill. If the examination tests only knowledge gained by direct teaching, it is of little value. If, on the contrary, the questions are so phrased as to cause the pupil to think his way out of things known into some newer and higher order of knowledge, it is a valuable exercise. Usually before examinations are given the teacher and pupils join in a *review*.

80. The **review** is an invaluable teaching agency when it results in such a reorganization of unrelated or partly related facts of knowledge as to give the pupil a clearer and surer grasp upon the relative value of the facts previously acquired. A drill fixes a given fact more securely or solidly in the soul; a review organizes these drilled facts into new systems and wider classifications. It is seeing the old once more, but seeing it from a new point of vantage; just as a man climbing a tower with windows at stated points sees in each case all that he saw before, but sees it in a new setting, sees it as part of a larger scene, and sees it finally as a part of a mighty whole. Wisely conducted, the review establishes proportion in the knowledge set in the soul and leads finally and directly to the fact that all truth is at tast one truth; all life at last one life; all parts at last one great infinite unity, whose name is God.

Test Questions

1. What two processes are at work in every good recitation?
2. What four elements does teaching include?
3. What are the three phases of oral instruction?
4. Define each of these three phases.
5. What law underlies all oral teaching?
6. What is meant by drill?
7. Define examination. What is its twofold value?
8. When is a review valuable?

Lesson 10

What Will-training Leads To

81. The soul by **thinking, feeling, and willing** completes its round of activities. It is not a three-parted power, each part doing one and only one of these things; but it is a single power, capable of doing in turn all these things. The soul *thinking* is at work in an intellectual process. The soul *feeling* is at work in an emotional process. The soul *willing* is at work in a volitional process. These three processes are so inter-related that it is not easy to separate them at any given time, and yet a bit of reflection upon how the soul does operate will make fairly clear these distinct processes. A child that has not been made unnatural by arbitrary training always follows its emotions and its thoughts by action. The inference from this is significant. The soul untrammeled always translates thought and feeling into action. This is only another way of saying that all intellectual and emotional products are under the direction of the will. *The will is the power of the soul that resolves to do, that causes us to act.* The will uses thought and feeling in much the same way that a sailor uses compass and rudder to guide a vessel in the right course.

82. The First Step, Obedience.—At the beginning the feeling and thought elements are so numerous and so complex that the will is unable rightly to organize all this data into guidance. Hence the child must be guided by a will that has, through experience, acquired this power. The will of the parent and of the teacher is at the outset the effective guide, and the one necessity for the welfare of the child is obedience. Gradually the child finds his way through the maze of things his intellect and his sensibilities have retained, and then he becomes self-directive. His own will has asserted itself. He is now able and should be free to direct his own actions. When he does this his difficulties will not disappear. At times, he will find his will at a loss to give the guidance he knows he should have. Then, by all means, it is important that he should willingly surrender his finite will to the infinite will, his imperfect guidance to the

perfect guidance; and he shall thus find his complete freedom of action in full surrender to the will of Almighty God.

83. In this first stage, when parent and teacher are motive and will to him, the child needs to be guided with the utmost care. *There must be reasonableness in the guidance.* Caprice, anger, impatience, arbitrariness, and severity are the methods of weaklings and cowards. From all such the child should be freed. Consistency, kindness, patience, reasonableness, and moderation are the methods of strong, successful teachers. If you utter a command, see to it that the child obeys. Nothing is quite so deadly in the realm of the will as the fact that the pupil knows that his teacher threatens, commands, talks—but never acts. If you really do not intend to enforce obedience, do not utter the command. If you do not intend to compel obedience, do not assume the rôle of guide and teacher. How many children come into caprice instead of regulated conduct because they have from infancy lived in a realm of caprice, of confusion, and of disorder; a realm that moved by no law and hence set no law of guidance in the soul of the child.

84. The Aim of Teaching is Right Living.—We err when we assume that intellectual endeavor will inevitably lead to right conduct. Nothing is more obvious than the fact that our conduct is far below the plane of our thought. We *know* vastly better than we *do* the things that are right and true. Nor do we quite understand the function of good teaching if we neglect to cultivate the feeling powers of the soul. It is my conviction that we act more nearly in harmony with our feelings than our thoughts. If, then, conduct, right action, or character is the end of all true teaching; if, as Jesus taught, it is not what we know, nor yet what we feel, but what we do, that makes life worth while, it is of the utmost importance that we should so train the feeling life as well as the thought life as to prepossess the soul to right conduct. But the feelings are intensely concrete. Whence arises again the value of concrete teaching as a method in will training.

85. Self-control.—Aim to bring the pupil speedily into the exercise of his own will, into self-regulated conduct. Nothing will so surely negative good instruction as to deny to the pupil the freedom to exercise his own will as soon as that will has

become sufficiently powerful and reasonable to be an adequate agency to direct the pupil's conduct. Many teachers and parents insist upon guiding the pupil long after he is capable of self-direction. Here, of course, is the critical moment in the pupil's life, and only the most careful study of the pupil and constant prayer for Divine assistance will insure the wisest procedure. When a boy has acquired self-control it is always a mistake to treat him as you would a small child. His self-respect is involved in his desire to do things in the way his own will determines. To ignore this fact is to predispose the boy to rebellion against his teacher; and perhaps against all constituted authority—human and divine.

86. Teach What to do, Rather than What not to do.—Above all, do not build a negative code in the soul of a child. It is not what he is restrained from doing, but what he is constantly encouraged to do that makes for right will training. The great power of Jesus as a teacher lies in his steadfast ability to teach the world what to do, how to act, right conduct in the midst of complex conditions. A negative code stops all endeavor, a positive code sets the soul aglow with the consciousness of things done, of processes initiated and completed, of struggles with wrong successfully ended, of progress from weakness to strength, from human error to Divine truth.

87. The end of all endeavor is to do the will of God, and the goal of all teaching is to equip a human soul to live in joyous accord with the infinite wisdom. "Ye shall know the truth, and the truth shall make you free."

Test Questions

1. In what three ways does the soul round out its activities?
2. What is meant by the will?
3. What should be the effective guide for the child at first?
4. Name five elements that characterize the methods of strong teachers.
5. Why are some children capricious rather than obedient?
6. What is the aim of teaching?
7. What mistake will most surely negative good instruction?
8. What is Jesus' great power as a teacher?
9. What is the goal of all teaching?

Text Questions for Review

Lessons 6 to 10

1. What is meant by a law of the soul?
2. What is the first law as to the subject matter of teaching?
3. What is the earliest power that becomes educationally active?
4. What is meant by the inductive method?
5. Why is mere telling not teaching?
6. What is the gain, and what the danger, in using illustrations?
7. Illustrate what is meant by a concrete notion.
8. What are four tools at the teacher's disposal?
9. What constitutes a good story?
10. What two processes are at work in every good recitation?
11. What are the three phases of oral instruction?
12. When is a review valuable?
13. What is meant by the will?
14. Name five elements that characterize good teaching?
15. What is Jesus' great power as a teacher?

NOTE.—This entire subject has been more fully discussed by Dr. Brumbaugh in his book "The Making of a Teacher."

THE SCHOOL

MARION LAWRANCE

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Teaching Hints

Leaders of classes, and individuals pursuing these studies apart from classes, are urged to read the chapter entitled "Teaching Hints," on page 259, before beginning this section

Lesson 1

The Sunday-school

1. The Sunday-school is the Bible-studying and teaching service of the church. It is a *church service*. All the members of the church should be connected with it. It should be under the care and control of the church. Its purpose is to present the Word of God, by the hand of competent living teachers, to every man, woman and child, for the purpose of leading them to Christ, developing their Christian characters, and training them for service.

2. **The Earliest Schools.***—Schools for the study of God's Word seem to have existed as far back as the time of Abraham. In Moses' day, schools were maintained for the religious training of the young. These schools were numerous also in Ezra's time. Jesus no doubt attended such a school in his boyhood days. The schools of his time resembled the modern Sunday-school in some of their methods. There were elementary schools for children, and senior schools for both children and adults. These latter schools were connected with the synagogue. It was through these schools, chiefly, that the Christian church was extended and built up.

3. **The Raikes Movement.***—The first seventeen centuries of the Christian era witnessed, for the most part, a general decline in the church and in Christian activity. During all this period, the church's life increased or waned in proportion as it attended to or neglected the religious instruction of the young. The seventeenth century, and much of the eighteenth century were dark days for the church. It was toward the close of this period that God saw fit to connect the name of Robert Raikes with the Sunday-school movement of the world. While he was probably not the founder of the first Sunday-school, his name is nevertheless inseparably connected with the beginnings

*The statements in these paragraphs are taken in substance from "YALE LECTURES ON THE SUNDAY SCHOOL" (Trumbull).

of the modern Sunday-school. In the city of Gloucester, England, July, 1780, this man—the editor and proprietor of the Gloucester Journal—started his first Sunday-school, in the kitchen of a dwelling-house. This room was eleven feet long, eight feet wide, six and a half feet high. "The children were to come soon after ten in the morning and stay till twelve. They were to go home and stay till one, and after reading a lesson, they were to be conducted to church. After church, they were to be employed in repeating the catechism till half past five, and then to be dismissed with an injunction to go home without making a noise; and by no means to play in the street." Four women were employed as teachers in this school, at a shilling a day. The early Raikes schools were not connected with the church in any way.

4. Sunday-school Extension.—Sunday-schools soon became very popular, and spread over Great Britain and into Europe. Sunday-schools are known to have existed in the United States as early as 1786, and probably much earlier than that (even in 1674). They found congenial soil in the Western Hemisphere, and multiplied rapidly. There are now more than a quarter of a million Sunday-schools in the world, enrolling more than twenty-five millions of people. More than one-half of this vast army is in North America.

5. The Sunday School Union of London.—This organization was effected in 1803 in Surrey Chapel, London, and is the oldest expression of organized Sunday-school work. It is local only in name. Its auxiliaries are to be found in all parts of the United Kingdom, Continental Europe and the various dependencies of Great Britain. It holds valuable properties in London, conducts an extensive printing establishment, and maintains a large corps of workers as secretaries, colporteurs, etc., not only in Great Britain but on the Continent, in India and elsewhere.

6. The American Sunday School Union.—The earliest Sunday-school organizations in North America were a Sunday School Union in New York City in 1816, another in Boston the same year, and still another in Philadelphia in 1817. These were combined in 1824 into a national society known as The American Sunday School Union. This society, through its large corps of

missionaries, plants new Sunday-schools, especially on the frontier. It conducts a large publishing establishment at its headquarters in Philadelphia, and has done and is doing a great work.

7. The National Sunday School Convention.—The first national interdenominational convention in the United States was held in the city of New York in 1832. Delegates were present from fourteen states and four territories. A second convention was held in the city of Philadelphia, the following year, 1833. Not until 1859 was the third convention held, and this one also in the city of Philadelphia. In 1869, in Newark, N. J., may be said to have begun the present series of great conventions in our country, for they have been held triennially from that time until the present. The fourth and last strictly national convention was held in the city of Indianapolis in 1872. Here the International System of Uniform Lessons had its birth. The International Lessons went into use January, 1873. They are selected by a committee appointed by the International Convention, co-operating with a similar committee appointed by the Sunday School Union of London. It was decided that the next convention should be international in character, and include the Dominion of Canada.

8. International Sunday School Movement.—International conventions have been held triennially since 1875.

The International Sunday School Association administers its affairs through an Executive Committee of nearly one hundred men, representing every state, province, territory and country in and belonging to North America. In its main Association, and through its auxiliaries, it employs a large number of Sunday-school workers in its various departments. It is supported by the voluntary offerings of Sunday-schools and individuals. Under its auspices are held annually about sixteen thousand Sunday-school conventions, the purpose of which is to give information, stimulation, and education along all lines of Sunday-school work.

9. Auxiliary Associations.—The various states, provinces, territories and countries of North America maintain associations auxiliary to the International Sunday School Association. The

oldest existing organization is that of the Province of Quebec, which has been in continual operation since 1836. The states and provinces, for the most part, maintain annual conventions. Auxiliary to these auxiliaries are the associations of the counties or next smaller political divisions. In the thickly settled portions of the country, still smaller organizations are effected in the townships and cities.

10. The World's Sunday School Association.—The First World's Sunday School Convention was held in the city of London, England, in 1889, about two hundred and fifty delegates attending from North America. The Second World's Convention was held in connection with the Seventh International Convention at St. Louis, Missouri, in 1893. The Third World's Convention was held again in London in 1898. Three hundred delegates were present from North America. The Fourth World's Convention was held in Jerusalem, Palestine, in 1904. Over eight hundred delegates attended from North America, and nearly five hundred from Great Britain, traveling in chartered steamships. The World's Fifth Sunday School Convention was held in the city of Rome, Italy, in 1907, with over eleven hundred delegates. And there the World's Sunday School Association was organized, to hold conventions, gather statistics, and to co-operate with other organizations in increasing the efficiency of Sunday-schools throughout the world. The World's Sixth Sunday School Convention is to be held in Washington, D. C., 1910.

Test Questions

1. What is the Sunday-school?
2. Give instances of the earliest schools for the study of God's Word.
3. Describe what is known as the Raikes movement.
4. How early are Sunday-schools known to have existed on our continent?
5. How many Sunday-schools in the world to-day?
6. What proportion of these are in America?
7. What is the Sunday School Union of London?

8. What is the American Sunday School Union?

9. Where and when were the four National Sunday-school Conventions held?

10. When and where did the International Lessons have their origin? When put into use?

11. How many International Conventions have been held?

12. By whom are the International Lessons selected?

13. What is the work of the International Sunday School Association?

14. Describe its system of Auxiliary Associations.

15. What is the World's Sunday School Association?

Lesson 2

The Sunday-school Equipped

11. Buildings.—A discussion of Sunday-school buildings properly comes under the head of equipment, but as that is a large topic by itself, it is not our purpose to consider it here but to confine ourselves to those features of equipment which may be used in any building. The buildings should be made with the needs and conveniences of the Sunday-school in mind. The department rooms and class rooms are but expressions of this idea. The school deserves as good a room as the preaching service, and one as thoroughly adapted to its uses. Department rooms and class rooms can often be temporarily arranged by the use of curtains or screens, in a building where no regular partitions have been provided.

12. Seating.—Chairs are better than pews. They should be comfortable, and adapted to the size of the pupils who are to use them. No one can sit quietly very long unless his feet can rest squarely on the floor. If the room is not carpeted, the chair legs should have rubber tips.

13. Tables.—Such of the officers as need to use desks or tables should have tables of their own, so that all of their books, blanks, and supplies may be kept in proper order. Class tables are very desirable. They need not be very large. Each table should have a drawer or box in it for the song-books and other property of the class. This economizes time and saves confusion, as nothing will need to be distributed.

14. Class Boxes.—Where it is impossible to use class tables, a class box is next in value. It should contain the song-books and everything else belonging to the class, and should be kept in a given place where some member of the class can secure it before the school, and replace it after the school is closed.

15. Blackboards.—It is impossible to overestimate the value of blackboards in Sunday-school work when rightly used. There ought to be one in the main school, and one in every

department room. It would be well, also, if there were a small blackboard in every class room. It can be used for so many purposes, such as reviewing the lesson, announcing hymns or displaying reports. The revolving blackboard is the best for general use, and the most ornamental. Square crayons of half an inch, or one inch, in size are better than the ordinary round school crayon. Simple work is better than elaborate work. Anybody can use a blackboard to advantage, whether he can draw or not.

16. Maps.—If a school can have but one map, let it be the map of Palestine. Then add the following maps, in the order named: Bible Lands; a second map of Palestine,—one for Old Testament and one for New Testament; Paul's missionary journeys; a missionary map of the world; a missionary map of the denomination. A sand map is good for use in the later elementary grades, but should not wholly displace the wall map.

17. Charts.—Many helpful charts are now prepared for Sunday-school use; charts of the life of Christ, charts for missionary purposes and temperance teaching, charts with choice passages of Scripture and hymns.

18. Libraries.—If possible, have two libraries, one for teachers, one for scholars. A teachers' library should contain Bible-study helps and books for Sunday-school workers, which treat of special phases of Sunday-school work. The scholars' library should be properly classified so that the members of all departments will feel an equal interest in it.

19. Missionary Curios.—Material aid in creating missionary interest will be secured by showing woods, stones, plants, flowers, clothing, and birds from the various foreign fields, and by the use of pictures and models of their buildings, which reveal the customs of the lands under consideration. These things are abundant, and are comparatively inexpensive.

20. Flags and Banners.—Every school should have the flag of the nation displayed at each session. Many schools use the Christian flag, also, made of white silk with a blue field and red cross. The "Conquest Flag" is also popular. Banners for Star Classes, Excelsior Classes, Honor Classes, etc., are desirable if properly used. Considerable school spirit may be cultivated

by having school colors embodied in a pennant, which is always displayed when the school is in session.

21. Objects.—Many objects are now prepared that are valuable in Sunday-school work, such as building blocks, models of the Tabernacle, globes, and birthday banks.

22. Bibles and Music Books.—Every member of the school who is old enough to read should bring his own Bible. Nevertheless, it is well to have a supply of school Bibles, as they should be used in the school instead of lesson helps. Select a good music book, and get plenty of copies. If every member has a book, the singing and the order will be better. Hymn banners and song rolls are useful adjuncts.

23. Pictures.—Choice pictures are not only beautiful, but valuable in many ways. The walls of the Sunday-school room, and especially of the elementary departments, should be well decorated with choice inexpensive pictures, illustrating various Bible scenes; there may also be miscellaneous pictures of an equally elevating and refining character.

24. Stereopticon.—Here and there a school is able to have a stereopticon or magic lantern. This instrument is becoming more popular every day. If properly used, a stereopticon is very helpful in Sunday-school work.

25. Lesson Helps.—Supply yourselves with plenty of lesson helps for officers, teachers, and scholars. Get the very best, but *leave them at home on Sunday.*

26. Records and Printing.—Records that are worth keeping, at all, are worth keeping well, and in well-made books. All printing should be well done or not done at all. Business houses are judged by their printing; Sunday-schools likewise. Use good paper, occasionally colored inks, and let all the printing be neat and tasteful.

27. Bells.—Bells are useful, if not used too much. Do not use a gong. A small tea bell is large enough for an ordinary room. The less noise the superintendent makes, the less noise the scholars will make.

28. Equipment for Hand-Work.—This comparatively new feature of Sunday-school work is rapidly gaining favor. It is usually the most successful in the Junior Department, though it

is used extensively in both the Primary and Intermediate departments. In this brief paragraph, we can but mention some of the phases of hand-work, as follows:—The sand map; the pulp map; map drawing; written lesson outlines; cutting and pasting pictures in blank books (with or without writing), treating of the current lessons, or missionary lands and themes; sewing; modeling Oriental objects in clay, pulp, etc., etc.

Test Questions

1. When there are no separate rooms for departments, what may be done?
2. Name some of the requisites in the most satisfactory seating.
3. Name two important articles of class promotion.
4. What are some of the uses of a blackboard?
5. State what maps are needed in the school.
6. What kind of books should a teacher's library contain?
7. Suggest ways of creating missionary interest.
8. What banners and objects would be valuable?
9. Who should bring Bibles to the school?
10. What is the proper place for lesson helps on Sunday?
11. What are some of the things needed for hand-work in the school?

Lesson 3

The Sunday-school Organized

29. A Sunday-school is organized for work when (1) the official positions are filled; (2) there are teachers for all the classes; (3) the scholars are properly enrolled and classified; (4) and it has intelligently set itself thoroughly to accomplish, in a definite way, that for which a Sunday-school stands.

30. Enrolment.—The name of every member of the school should be enrolled either in a book or by the card system. The enrolment should show not only name and address, but date of entry, birthday, date of promotion from one department to another, date of uniting with the church, date and cause of leaving the school; date of death, if necessary.

31. Classification (or Grading).—Classification consists in placing the scholars in such departments and classes as will secure for them and for the whole school the best results in the best manner. This will require that the scholars be advanced from one department to another at proper intervals, in order to meet their changing needs.

32. Departments.—Every Sunday-school should be divided into departments. Three or four departments are possible in the smallest schools, and more are desirable in larger ones. It is usually possible to maintain the following departments in an ordinary school:

(1) *The Cradle Roll*, for children too small to attend the regular sessions. These are usually under three years of age.
(2) *The Beginners*, for children from three to six.
(3) *The Primary*, for children from six to nine.
(4) *The Junior*, for children from nine to eleven or twelve.
(5) *The Intermediate*, for boys and girls from twelve to fifteen or sixteen. (In some schools, a Senior Department, coming between the Intermediate and the Adult, is recognized.)
(6) *Adult*, for all over fifteen or sixteen.
(7) *The Home Department*, for those who cannot attend, but who will study the lessons each week.
(8) *The Teacher-Training Department*, for those who are preparing to become teachers.

In many schools of several hundred or more, the Adult Department indicated above is divided into a Young Men's Department, a Young Women's Department, and a Senior Department of classes of either sex.

An educational test may be required for promotion with honors from one department to the other; but transfer (without honors) may be made upon the age basis. Without departments there can be no thorough grading.

33. Departmental Organization.—Each department should have some organization within itself, at least a superintendent in general charge. The superintendent of the department determines in what classes new scholars shall be enrolled, and carries into effect the plans of work outlined by the cabinet or the superintendent of the Sunday-school. The teachers should be especially adapted to the work of the department, and should remain in that department as long as they can do their best work there.

34. Classification (or Grading.)—Proper classification cannot be maintained unless some one especially appointed for this purpose gives it careful attention every Sunday. Neither teachers nor scholars should be allowed to bring new members into their classes without the consent of the officer in charge of the classification, nor should new scholars be permitted to join whatever class they wish, regardless of proper classification. Eternal vigilance is the price of grading. The superintendent of classification will determine to what department the new scholar belongs, and his word should be final.

35. Promotions.—There comes a time when a scholar ceases to belong in one department, and belongs in another. Promotions should be made regularly, and at a public service. All members of the school up to and including the intermediate scholars should be promoted at the same time, changing seats, as far as possible.

36. Records.—The general records of the school should be well kept, in ink, in a good book adapted to the purpose. There should be annual, quarterly, and weekly reports which should be comparative and complete.

Officers and their Duties

37. The officers will vary in number and work, according to the size of the school and the character of its organization. Certain officers, however, are needed, no matter how large or small the school may be. Many schools are under-officered; it is oftener so than otherwise. Not all of the officers we shall name here could be profitably used in a small school, and yet each of them is important.

38. The Pastor.—Since the Sunday-school is a church service, the pastor not only has privileges there, but has responsibilities as well. His chief responsibility lies in the directing of the teaching, for the pastor of a church is as responsible for the teaching that is done in his Sunday-school as for the teaching that is done from his pulpit. This determines largely his place of greatest opportunity—the selecting of material for the teacher-training class, and helping to select and appoint the teachers in all departments of the school. He should not act as superintendent, if it can be avoided, neither should he usually teach a class, except as a substitute teacher. He should attend the school regularly, and have a vital part in the program of every session.

39. The Superintendent.—The superintendent should be regarded as a church officer, and, except in union and mission Sunday-schools, should be elected by the church to which the Sunday-school belongs, in the same manner as other church officers are elected. He should have general charge of the Sunday-school, and be regarded as its executive head. He should have sole authority to appoint all of the other officers of the school: such appointment to be confirmed either by the church or some body representing it, such as a Sunday-school Board or teachers' meeting. He should have a voice in the appointing of the teachers in all departments. During the school session he should study the school, seeking to discover the weak places and how to strengthen them.

40. The Assistant Superintendent.—The assistant superintendent should take charge of the school in the superintendent's absence, and should also have specific duties to perform in every

regular session. These duties will be determined by the size and requirements of the school, and the efficiency of the other officers.

41. The Secretary.—The name of this officer indicates his duties. His reports should be neatly kept in ink, in a book prepared for the purpose. They should be comprehensive and comparative, so that it may be determined at a glance whether the school is growing or not. He should make reports weekly, quarterly, and annually.

42. The Treasurer.—The duties of this officer are likewise indicated by his name. He should be more, however, than the custodian of funds. He should endeavor to increase the offerings to the proper amount. He will pay out money only upon orders properly placed in his hands.

Test Questions

1. Name four conditions that mark the organized Sunday-school.
2. What facts should enrolment show?
3. What is meant by grading?
4. Name the principal departments into which a school may be divided.
5. What officer should receive and locate new scholars?
6. What are some of the factors in wise promotion of school members?
7. State the pastor's chief responsibility for the school.
8. What are the duties of the superintendent?
9. The Assistant Superintendent?
10. What are the secretary's duties?
11. The treasurer's?

Lesson 4

The Sunday-school Organized (Concluded)

43. The Superintendent of Classification.—This office may be filled by one of the assistant superintendents, but in a school of one hundred or more, it is well to have a separate officer. His duty will be to classify the new scholars, first ascertaining by personal investigation the department in which the new scholar belongs. This is a most important office, and cannot be neglected a single Sunday without detriment to the grading of the school.

44. The Librarian.—This officer should have charge of the library or libraries and of all supplies. New books should have his approval before being added to the library. He should properly classify the books, so that those in each department may know which are best adapted to their needs. It would be well, if possible, to give him control of a library fund, with authority to add one or two books at a time as the funds will allow. All such books should be announced from the platform on the day they are placed in the library. A library maintained in this way will always be fresh, and never lose its interest.

45. The Birthday Secretary.—This officer takes charge of the birthday contributions of the members. Each member of the school may be asked to contribute on his birthday as many pennies as he is years old, or as much more as he may choose. The money thus gathered may be used for benevolent and missionary purposes and become the means of creating considerable interest.

46. The Substitute Teacher Secretary.—This officer should see that classes whose teachers are temporarily absent are supplied with teachers. Having secured a list of names of those who will substitute, he should send notices each Monday to those who are pledged for the following Sunday, notifying them that their date is at hand, and asking them also to attend the Workers' Meeting that week.

47. The Biographer.—Some schools call this officer the Historian. He keeps in a book, or by the card system, permanent records of all the members, with date of entering the school and other items of interest, such as date of promotion,

of joining church, removals, deaths, etc. Where this work is properly done, the records become exceedingly interesting and valuable.

48. The Door Men.—A door man should be placed in charge of each door entering the building, or opening from one room into another. These door men should know just when the doors may be opened for people to pass without interfering with the school. They should be in their place before the school begins, allowing none to enter the room when their entrance would disturb the services. They should pay special attention to strangers and visitors, and prevent boisterous conduct or talking about the doors.

49. The Ushers.—Every school should have at least one usher, and as many more as are needed. In a school of three hundred or over, several ushers can be used profitably. They should be in their places early, to pay proper attention to visitors, and to see that they do not occupy seats intended for regular scholars. They can also look after new scholars as they enter, and see that they are directed to the Superintendent of Classification.

50. The Courtesy Committee.—This committee will be needed chiefly in larger schools. Its purpose is to make visitors welcome, and show them every courtesy that is possible. The Courtesy Committee relieves the superintendent and other officers of this particular duty, thus enabling such officers to do those things for which they are responsible. Visitors greatly appreciate this attention, and will go away with a good impression of the school. A Guest Book may be kept, to secure the names of visitors.

51. The Missionary Secretary.—Every Sunday-school ought to be a missionary society. The Missionary Secretary will endeavor to cultivate missionary interest and spirit in the school. He can do this by securing a proper distribution of missionary literature, by helping to prepare missionary programs and concerts, by keeping in touch with those phases of mission work supported by the school, or church or denomination, and reporting from time to time. He will have charge of the missionary maps, charts, and curios.

52. The Temperance Secretary.—This officer should endeavor to cultivate the spirit of temperance and good citizenship. If temperance pledges are used in the school, it would be well for him to keep a record of them, and to enter the names permanently in a book, reporting from time to time how many names he has. He can aid the superintendent, also, by helping to prepare temperance concerts, and by introducing various appropriate features into the program on Temperance Sunday.

53. The Superintendent's Aides.—These are usually boys, twelve to sixteen years of age, who are hands and feet for the superintendent. They prepare the platform and room for the school service, put the blackboard into place, adjust the hymn-board and the flags, if they are used. They may also distribute the hymn-books and Bibles.

54. The Messenger Cadets.—These are usually boys of the Junior Department, and their chief business is to carry messages to absentees, flowers to the sick, or messages to any one, for the superintendent or pastor. Under the direction of the Home Department Superintendent they may deliver the quarterlies and other supplies. They should be in charge of a man who understands boys and loves to work with them.

55. The Sunshine Band.—This is usually made up of girls of the Junior age, who visit the sick, carry them flowers, sing and read to them, and minister to them in every way they can. They should be in charge of a woman appointed for this work.

56. The Department Superintendents.—These should be looked upon as officers of the Sunday-school. Each superintendent is expected to preside in his own department, with as much care as if it were the entire school; to preserve the grading provided for by the superintendent of classification; to endeavor to keep the classes as nearly uniform in size as possible; and to cultivate a department life and interest.

57. The Superintendent's Cabinet.—All of the officers named above, and the Chairmen of all the committees named above, constitute the Superintendent's Cabinet. Nothing should be presented to the teachers or to the school as a whole until it has first been decided upon by the Cabinet. The Cabinet should have regular meetings, perhaps once a month.

Test Questions

1. What are the duties of a superintendent of classification?
2. Of the librarian?
3. How can a Birthday Secretary be utilized?
4. How may substitute teachers be secured?
5. In what ways can door-men render service?
6. What may ushers do?
7. Through what officers may missionary work be emphasized, and how? Temperance work?
8. What is meant by Superintendent's aides? Messenger Cadets? The Sunshine Band?
9. How may a Superintendent's Cabinet help the school?

Lesson 5

The Sunday-school in Session

58. The Sunday-school session is not the Sunday-school, for the same reason that a church service is not the church. The session begins, carries out a certain program, and closes. The Sunday-school continues throughout the week. Much previous planning and preparation are essential to the success of any Sunday-school session.

59. Time.—The most convenient hour is the best hour. Having discovered that hour, hold to it the year round. Frequent changes will bring disaster. Every hour has its advantages and disadvantages. The morning hour is usually attended by more tardiness of teachers and scholars, but all are fresher. The noon hour will suffer less from tardiness and will have a larger attendance of adults. Discipline will be more of a problem, especially if the school is continued far beyond the dinner time. The afternoon hour has the following advantages: (1) The school does not precede nor follow another service, which is detrimental to both. (2) A completely rounded program can be carried out because the time will be longer. (3) There is opportunity for after-meetings, if desired. Many of the best schools are held in the afternoon. There are the following disadvantages, however: (1) It breaks in upon the Sunday afternoon home life. (2) It prevents the members from working in mission schools, etc. (3) It may interfere with the attendance at the night services.

60. Length of Session.—The usual session is one hour long, but this is too short to secure the best results. An hour and a quarter is better, and is long enough for a morning or noon school. Under good management, an afternoon school can use an hour and a half to advantage.

61. Program.—The superintendent should have a written program, and know his ground every step of the way. The pastor and chorister should have copies. So also should every

individual participant. The passing from one feature of the program to the next should be done quickly, and, so far as possible, without announcement.

62. How to Begin.—Be ready. Insist that all officers and teachers shall be ready. Begin exactly on time. Do not wait for anything nor anybody. Be sure all understand the signal for beginning. Give the signal once, *never oftener*. Wait for silence. Do not begin without it.

63. Signals.—Use the bell sparingly, if at all. For certain signals the bell may be desirable, but never to secure order. A chord on the piano is better than a bell. Piano signals should be arranged so that a signal given in a certain way always means the same thing. The superintendent's rising in his place, or, if standing, simply raising his hand, should be signal enough to secure the attention of any school. It will be, if the school is properly trained, and so seated as to be able to see a signal.

64. Music.—An orchestra is good, but should not be too large for the room. A piano is better than an ordinary organ because of its distinct tones. The next best instrument to add is a violin for a small room and a cornet for a large one. Do not consume too much time with instrumental music in the session. The orchestra can give an overture at the opening, a number while classes reassemble after the teaching period, and a postlude at the close. That is sufficient. The superintendent should select the hymns, in conference with the chorister. Some of them should be appropriate to the lesson of the day. Use one or two old church hymns at each session. Select a good book, and have plenty of copies. The best results cannot be secured where even two sing from the same book. The hymn numbers should be placed on the blackboard or hymn-board, before the opening, in plain sight of all.

65. Prayers.—Sunday-school prayers should never be long, and those who pray aloud should keep the children in mind. All the rest will follow. Two or three short prayers at different times are better than one long prayer.

66. Memorizing Scripture.—Every school should repeat some Scripture from memory every Sunday Select the verses

carefully, and not too many of them. A few verses thoroughly memorized are better than many imperfectly learned.

67. Lesson Study.—The lesson study period should be the heart of the session. It should never have less than thirty minutes. Hold this period sacred to the teachers, without interruption of any kind. No visiting of classes by officers at this time should be permitted. The necessary business of the session should be conducted during the opening and closing services. Do not distribute books nor papers to the classes until the close of school—certainly not during the teaching period.

68. Review.—The superintendent should not review the entire lesson; he should mention only that part of it which enables him to fix the personal application he has in mind for the school that day. The blackboard will help if properly used.

69. Reports.—Reports should be few, and very short, never in detail. Calling the roll of officers and teachers is a waste of time. To give the number present, the number absent, the offering for the day, the missionary collection, and the names of the sick is usually sufficient, except in cases of emergency, such as deaths or funerals.

70. Announcements.—The fewer announcements the better. Those that must be made should be brief, plain, striking. Do not call them "announcements." Work them in, one at a time, as comments on the program in hand. The announcement that you have an announcement to make is an announcement wasted, and time wasted, too. Never take the time of all to make an announcement that concerns but a few. Do not fall into set forms. Announcements may be interesting and instructive, but usually they are not so. They should be made a study.

71. How to Close.—The lesson review or application should be followed by a short prayer. Then sing a sweet, familiar hymn bearing upon the truth you have tried to impress, the school remaining seated. Then the benediction, school still seated. Then a moment of silent prayer, followed by the piano or orchestra softly playing the music that has just been sung. Let this be the signal for dismissal.

Test Questions

1. What are some of the advantages and disadvantages of the various hours for Sunday-school session?
2. What are some of the details to look out for in beginning a session?
3. Name a signal that is better than a bell.
4. State how you would plan to secure good singing.
5. What should *not* be allowed during the lesson period?
6. Outline a good plan for the closing service.

Test Questions for Review

Lessons 1 to 5

1. What is the purpose of the Sunday-school?
2. How many Sunday-schools in the world to-day?
3. Suggest ways of creating missionary interest in the school.
4. What are some of the requisites for hand-work in the school?
5. Give four conditions that mark the organized Sunday-school.
6. What is meant by grading?
7. Name the principal departments into which a school may be divided.
8. When and where did the International Lessons have their origin?
9. By whom are the International Lessons selected?
10. What is the work of the International Sunday School Association?
11. What is the World's Sunday School Association?
12. How may substitute teachers be secured?
13. What is meant by Messenger Cadets?
14. What are special points to look out for in beginning a session?
15. How would you plan to secure good singing?

Lesson 6

The Sunday-school Teacher

72. The Teacher's Office.—Next to the minister of the gospel, the Sunday-school teacher occupies the highest office in Christian service. The central and most important feature of every Sunday-school session is the Bible-teaching period. All the other exercises of the school should be so arranged as to make the teaching period as effective as possible. The teachers do the teaching; hence the importance of the office. The character of the teacher and the efficiency of the teaching usually determine the efficiency of the school; like teacher, like school.

73. The Teacher in Prospect.—Probably the greatest problem in Sunday-school work, at present, is that of securing a sufficient number of good teachers. The only solution of this problem is for every school to have at least one teacher-training class each year. Any school which sets itself definitely to the task of training its own teachers, from its own ranks, for its own classes, will reduce the teacher problem to a minimum. Such a class should be composed of young men and women between the ages of sixteen and thirty, specially chosen by the pastor and superintendent because of their interest in the work and apparent fitness for it. The class should be taught by the best teacher obtainable, though he need not be an expert. It should meet at the church, at the regular Sunday-school hour, thus solving the difficulty as to time and place. Substitute teachers should never be drawn from this class. A teacher's diploma should be issued to each student completing the course and passing the required examination.

74. The Teacher Trained.—Many who are now teaching desire to take a teacher-training course. Difficult though it is to maintain a class for such workers, it can be done. Evidently it cannot meet at the Sunday-school hour, as the teachers are already occupied. A full week-night is preferable, if it can be had; if not, it may come before or after the Workers' Meeting or prayer-meeting, though this arrangement is always more or less detrimental to both meetings. Interdenominational training-

classes are much better than none, but the training-class in the local church is the ideal, and should be maintained wherever it is possible. When it is impossible to attend a teacher-training class, or there is none, individuals may take a course alone, and this is often done.

75. The Teacher Chosen.—The teacher should be chosen and appointed by the proper authority representing the church and the Sunday-school. The committee for appointing teachers should be composed of three persons: the pastor of the church, the superintendent of the Sunday-school, and the superintendent of the department where the teacher is to teach. If there is a separate superintendent of teachers in the Sunday-school, he may represent the superintendent of the school in this capacity. No one should be set over any class as teacher whose appointment is not satisfactory to the three persons named above.

76. The Teacher Installed.—The Sunday-school is a church service, hence the teacher should be properly recognized by the church. It is desirable that all the officers and teachers should be assembled and installed in their offices for the coming year with fitting exercises, at a regular service of the church. Such a service as this dignifies the office of the Sunday-school teacher, places upon him the approbation of the church, and makes him feel that his work is appreciated. The installation service should be in charge of the pastor of the church, and the officers and teachers should be seated in a body. Appropriate exercises for such a service have been arranged, and may be easily secured from the denominational publishing houses.

77. The Teacher Protected.—During the general opening and closing exercises of the Sunday-school session the superintendent is in charge. But during the teaching period the teacher outranks everybody else, and is entitled to the full time set apart for teaching without any interruption. The officers of the school should not be allowed to disturb the classes in any way. The making of the class reports, gathering of the offering, and similar matters, should be attended to before the recitation begins, and in such a manner as to make the least interference with the class work. It is a sin to disturb a class unnecessarily after the teaching has begun.

78. The Teacher Between Sundays.—The wise teacher will regard the intervening week between two sessions of the school as the time of his greatest opportunity. He will review in his mind the experiences of the previous Sunday, endeavoring to learn therefrom how to improve his work in the future. He will give himself diligently to the preparation of his lesson and to the visiting of the absent, and will be especially careful to call upon the sick members of his class. He will attend the Workers' Meeting, and avail himself of every opportunity for improvement. He will seek personal interviews with those of his scholars who have been troublesome in the matter of discipline, and will talk individually with all the members of his class in order to win them to Christ. He will identify himself with the International Reading Circle, as a member of which he pledges to read at least one good Sunday-school book each year, and thus keep in touch with the Sunday-school movements of the world.

79. The Teacher's Aim.—The teacher should aim, first of all, to win the confidence and esteem of his scholars. Until this is done little else is possible, because there can be no effective teaching without co-operation. He should give his scholars faithful and efficient instruction in the Word of God. The lesson itself should be taught each Sunday, and not allowed to be brushed aside by the discussion of any other topic, though other topics may be used to introduce or illustrate the lesson. He should endeavor to lead his scholars to an acceptance of the Lord Jesus Christ as their Saviour. This is oftener accomplished by a personal interview than in the class. He should aim to lead his scholars into membership in the local church. He should aim, by careful training and instruction, to build his scholars up into strong Christian characters, and to fit them for the duties of civic and religious life. Let him remember that his work is for eternity.

80. The Teacher's Reward.—The teacher receives much of his reward as he goes along, but not all of it. The privilege of being associated with the Great Teacher, and laboring in obedience to his command; the joy of leading souls to Jesus Christ, and sending them out into the world as witnesses for him; the consciousness of growing power in service because of work well

done; the companionship of kindred spirits engaged in the same great work—these are surely rewards enough. But there is another reward when the work is done. It is God's "Well done" to the faithful.

Test Questions

1. What should be the most important feature of every Sunday-school session?
2. What is the solution of the problem of getting teachers?
3. Who should be in a teacher-training class?
4. Who should choose the teachers?
5. In what special way may the teacher be recognized by the church?
6. What may the teacher accomplish between Sundays?
7. What do you regard as the teacher's proper aims?
8. What is the teacher's reward?

Lesson 7

The Workers' Meeting

81. The meeting which is commonly called the Teachers'-Meeting we prefer to call the Workers' Meeting, because it should be as helpful to the officers as to the teachers. It is impossible to overestimate the value of a properly conducted Workers' Meeting, and yet it is difficult to maintain one. A Sunday-school without a Workers' Meeting is a collection of classes, and not a school at all, strictly speaking. A helpful Workers' Meeting maintained regularly every week guarantees a good Sunday-school. It is a thermometer accurately indicating the true condition of the school. To the tired worker it is a refreshing port-of-call between the two continents of Sunday; to the discouraged, it is a heart stimulant; to the over-busy, it is a storehouse filled with what they need, and ready for their use. To all who are willing to pay the price of the best work, it is a necessity.

82. Leadership.—The superintendent should preside. It is his meeting. The program should be in his hands, and of his making. He should not teach the lesson unless he is the best qualified person to do it. He should have a special message for the workers at each meeting, bearing upon some phase of the work.

83. Equipment.—All who attend should have their own Bibles. Tablets and pencils should either be brought from home or be furnished by the school. There should be a good blackboard at hand, also the necessary maps and charts for lesson study. A teachers' library is very important, and the librarian should be present, so that the workers may take home the books if they desire. Models of the tabernacle with its furniture, the temple, an Oriental house, etc., will be helpful. Leaflets on various phases of the work, for distribution, may profitably be used from time to time.

84. Who Should Attend.—Certainly the pastor. The teachers are his best helpers; the Sunday-school is the whitest

part of his great field. He cannot afford not to be in vital touch with the workers of the Sunday-school. He may or may not be the best person to teach the lesson. All the officers of the school should be there, for the details of their official duties will be discussed from time to time. Of course the teachers will be there, and the substitute teachers who are to act on the following Sunday. It would be well also for the prospective teachers or the members of the training class to be present, if possible. Some schools require the attendance of the teachers upon this meeting.

85. The purpose of the meeting is to study the school, to plan for the school work, to create Sunday-school enthusiasm; to disseminate Sunday-school intelligence; to maintain a vital relation to the great Sunday-school movements of the day; to show how to teach the lesson for the following Sunday. It is to help, instruct, encourage, and equip the officers and teachers at every point, and in every way.

86. Time and Place.—If possible, devote an evening to it, late in the week and at the church. Settle upon one night and stick to it. Those who are absent will always know exactly when and where the next meeting will be held. No more important meeting is ever held at the church than this, and it ought to have the right of way one night in the week. It is a short-sighted policy on the part of any church to deny this.

87. Methods of Lesson Work.—The Workers' Meeting is not a Bible class. To conduct it as one will usually kill it. A good Workers' Meeting presupposes previous preparation of the lesson on the part of the teachers. They do not come there to study the lesson. Other things being equal, that Workers' Meeting is the best which, under wise leadership, has the largest number of participants. It should be conducted on the catechetical rather than the lecture plan. The method of presenting the lesson should have more consideration than the subject-matter. The "Angle Method" of conducting the lesson periods of a Workers' Meeting is very popular, and is explained by the following, which may be printed on cards, and handed a week in advance to ten persons, each of whom is asked to be prepared on a given "Angle."

Angle No. 1—Approach.
Give subject of last lesson, brief intervening history, time, place, and circumstances leading to this lesson.
Let the lesson text be read at this point.

Angle No. 2—The Lesson Story.
Give the lesson story in your own words.

Angle No. 3—Analysis.
Give one or more simple working outlines for studying and teaching this lesson. Use the blackboard if convenient.

Angle No. 4—Biography.
Give the names of persons, classes, and nations mentioned or referred to in the lesson.

Angle No. 5—Orientalisms.
Give any Oriental customs or manners peculiar to this lesson.

Angle No. 6—Central Truth.
Give the central truth of the lesson and your reason for its choice.

Angle No. 7—First Step.
Give a good way to introduce this lesson so as to secure attention from the start.

Angle No. 8—Primary.
Give the features of this lesson which are best adapted to small children.

Angle No. 9—Illustrations.
Give a few incidents or facts that will serve as illustrations.

Angle No. 10—Practical Lessons.
Give the most practical lessons in personally applying the truths of this lesson.

The leader should be prepared on all the "Angles," so that he can take the place of any one who is absent.

88. Program.—Begin with a bright, earnest, tender devotional service of ten minutes, remembering in prayer any who may be sick, and special cases of interest mentioned by those present. Then devote fifteen or twenty minutes, according to the need, to some feature of the school work previously decided upon. It may be a discussion of finances, led by the treasurer, or of the records, led by the secretary, or of grading, led by the superintendent of classification, or a consideration of a given department, led by the superintendent of that department. Follow this with thirty or thirty-five minutes in the consideration of the lesson. Then devote about ten minutes to messages or suggestions from the pastor or superintendent, or both, closing with a five-minute service of prayer and song. The

service can be made to come within an hour, by shortening some of the items named above. At the close of the Workers' Meeting, spend a few minutes in social intercourse. A Workers' Meeting conducted after this manner will be a veritable dynamo of power for the Sunday-school, and none who can attend will willingly remain away.

Test Questions

1. State some of the gains in having a Workers' Meeting.
2. Who should lead that meeting?
3. What equipment is needed for it?
4. Who should attend it?
5. Describe the "Angle Method" of lesson study at the Workers' Meeting.
6. Outline a suggested program for such a meeting.

Lesson 8

Sunday-school Finance

89. Christian giving is Christian worship. No test of Christian character is so accurate or severe as the motive and method of giving. Giving is a Christian grace, and the Sunday-school is the best place to cultivate it. The Sunday-school should be the "West Point" of the church, in this as in other things. Since the Sunday-school is a church service, the church is evidently responsible for its maintenance and support. It does not follow, however, that the church should pour into the Sunday-school all the money it needs, nor that the Sunday-school should give away all the money it raises.

90. The Financial Board.—There is in many a church, and should be in every one, a board having the special care of the finances of the Sunday-school. This board should be composed of certain officials in both the church and the Sunday-school, so that their action may be wise and intelligent. Certainly the pastor, superintendent, church treasurer, and school treasurer should be members of this board. They should be empowered to carry out the financial policy of the school, direct in all matters of financial detail, audit all bills, and see that these are promptly paid, so the good credit of the school may be maintained.

91. The Budget.—At the beginning of each year a carefully prepared budget should be presented by the Financial Board, indicating how much money the school will be asked to raise, and what proportion of it should be used for benevolences, church support, school expenses, etc. A liberal allowance should be made for unexpected expenditures that cannot be foreseen. The budget should be printed, so that each member may have a copy. If satisfactory, the budget may be accepted by the school, by vote, as an indication of its loyalty to the board and to the church.

92. Right Motives in Giving.—All giving should be "as unto the Lord." The scholars should be taught that we are all stewards, and that everything we have belongs to God. Sunday-

schools properly imbued with right motives in giving to-day mean churches aflame with financial and spiritual power to-morrow. When the motive is right, giving is a means of Christian growth. Love is the only worthy motive; giving is the test of love. You can give without loving, but you cannot love without giving; God *so loved* the World that he *gave* his only son. Without love, there is no joy in giving. Without joy in giving, we cannot please him; "God loveth a cheerful giver." No deeper joy ever comes to the Christian heart than the joy of right giving. Jesus said, "It is more blessed to give than to receive." Every Sunday-school should be taught this truth, and taught why it is truth.

93. Right Methods in Giving.—Every member of the school should be asked to contribute a certain amount regularly each Sunday, making up the same in cases of absence. This amount should be decided upon by the scholar in conference with his parents or the teacher, unless the scholar earns his own money. Avoid spasmodic efforts in raising money. In the end, the effect on the school is not good, and the results are not satisfactory. Every member should be urged to give something, no matter how small. The sum given should be in proportion to the ability to give, and not gauged by what others do. One of the safest foundations that can be laid for the development of Christian character and a happy life is to fix in youth the habit of regular, systematic, intelligent giving. Small, dated envelopes for each scholar, one for each Sunday, stating the purpose for which the money is used, generally insure larger offerings and greater satisfaction to the givers. Do not gather the offering during the singing or during any other feature of the service. Dignify it by giving it a place and time. Offer a prayer over it before passing it to the treasury.

94. How to Use the Money.—The larger share of the money contributed by a Sunday-school ought, if possible, to be devoted to missionary work and benevolences. A certain proportion of the money should be passed over to the church treasury, so that every member of the school may know that he is helping to support the church, and feel that the church's pastor is his pastor. A certain portion of the money should be used for the expenses

of the school. This will teach economy and independence. The proper division of these funds will not be the same in all cases, but should be determined by the Financial Board, in view of the local conditions and needs.

95. Records and Reports.—No account should be kept of the money given by any member, but only of the fact of giving. Thus may be avoided the appeal to the pride of the well-to-do, and the envy of the very poor. The report for each Sunday should show how many givers and how many omitters there are in each department or class and in the whole school. Mentioning the departments or classes having no omitters will stimulate other departments and classes to seek that distinction. A blackboard properly ruled so that nothing need be done but put in the figures, can be made to show this in a manner that will not be forgotten, and it will be a good object-lesson to the whole school. Frequent reports should be made to the entire school as to the use that is made of the money. Printed statements should be issued, if possible, with full, detailed report of all funds received and expended, which the scholars may take home to their parents. The more thoroughly the school and the home are kept informed as to these financial operations, the more generous and intelligent will be the giving.

Test Questions

1. How should the Financial Board be made up, and what are its duties?
2. What is the true motive for giving?
3. Name some right methods in giving.
4. What use should be made of Sunday-school contributions?
5. What facts should the Treasurer's weekly report include?

Lesson 9

The Sunday-school and Missions

96. "It is the whole business of the church, and it is the business of the whole church, to carry the whole Gospel to the whole world as speedily as possible." Missionary work is not *one* of the features of church activity; it is *the* one all-important work of every church, every Sunday-school, every Christian. Without intelligent missionary interest there can be little spiritual power. Every Sunday-school should be, in fact, a missionary organization, and set itself to definite, far-reaching missionary tasks.

97. Missionary Secretary.—Every Sunday-school should have a Missionary Secretary. He should be deeply interested in missions, and as thoroughly informed as possible. He should bring to the school from time to time the latest missionary intelligence, especially from those fields in which the denomination, the church, and the school are most interested. He will select the missionary books for the scholars' and the teachers' library. He should co-operate with the other officers and teachers in creating and maintaining a missionary atmosphere in the school.

98. Missionary Committee.—If the school is large, a Missionary Committee will be useful. It should be under the general direction of the Missionary Secretary, and should consist of one person from each department of the school. This will insure that all departments are brought into vital touch with the missionary activities of the school. Such a committee will be most helpful in arranging missionary programs, selecting members for the mission study classes, planning the entire missionary instruction of the school, and attending to the proper distribution of missionary periodicals and literature. This committee may also assist in securing a missionary training of the teachers in the teacher-training classes.

99. Missionary Libraries.—Some of the choice, bright, interesting missionary books which are now very abundant

should be in every Sunday-school library. If selections are properly made, the books will be sought for and eagerly read by the boys and girls. There should also be in the teachers' library some special missionary books dealing with methods (see Appendix), and the teachers should be urged to read them.

100. Missionary Equipment.—Splendid missionary maps, charts, pictures, and curios are now abundant and inexpensive. They may be secured from denominational publishing houses. Every school should have a supply, and they should be in the care of the Missionary Secretary. Large charts and maps may be made by the scholars under the direction of the Missionary Committee. Secure, if possible, a missionary map of the world, and a map showing the missionary activities of the denomination. Charts showing the relative strength and growth of the Christian religion as compared with other religions in all parts of the world are effective. A cabinet of missionary curios is most desirable.

101. Mission Study Class.—There should be at least one mission study class in every school. It is usually possible. Such classes need not continue all the year. Ten meetings of one hour each, for ten successive weeks, will enable any class that applies itself to the work to complete one of the elementary text-books relating to missions. The meetings should be held on a week-night, and they should not be obliged to divide the evening with any other meeting. The available time in the Sunday-school session is not long enough unless double the number of lessons are used, and this is not always practicable. The class should be composed only of those young people who are deeply interested, or want to become interested, in missions. Five to ten members are enough for a good class. The leader should be an enthusiast who is not afraid to work. Such a class maintained for a few years will create a missionary interest in any school that will reveal itself in larger offerings, and probably in volunteers for the missionary field.

102. Missionary Room.—If there is an available room in the church, it would be well to set it apart as the Missionary Room. Here will be found the missionary library, periodicals, maps, charts, and curios, properly displayed and cared for. It

may be a class-room, if no other room is to be had. The Missionary Secretary will have a table or desk here, and it will serve as his office. It will furnish a good place for the mission study class, and will be the center of all the missionary activities of the school.

103. Missionary Sunday.—Missionary instruction should be given in connection with every lesson that will permit of it. Once a month, however, there should be special missionary exercises, whether the particular lesson lends itself to missionary treatment or not. Five or ten minutes' time during the opening or closing exercises can be profitably arranged for by the Missionary Secretary with appropriate music, missionary selections, recent items from the field, map drill, and display of charts and curios. Or, some of the elementary outlines of missionary study now available may be taught from the platform or taken up in the classes.

104. Missionary Concerts.—A properly arranged missionary concert is interesting and instructive. Usually it is best to confine each concert to a given missionary field. Display a map of the field. Have participants dressed to represent the natives. Appropriate music, recitations, facts from the field, and a short missionary address by the pastor or by a returned missionary will make an excellent program. Secure from your denominational publishing house leaflets giving facts about the field under consideration, and distribute them to the audience. Once a quarter is none too often for a missionary concert.

105. Denominational Boards.—Every Sunday-school should contribute regularly and generously to its own denominational benevolences. Contribute to one benevolence at a time, and let this one be definitely explained, so that the giving may be intelligent. Every school ought to be familiar with the great missionary movements of the world, and especially of its own denomination.

106. Specific Objects.—More interest can be created and more money raised for a specific than for a general object, and done more quickly. Denominational boards, recognizing this, have provided to meet it by enabling churches, schools, and individuals to contribute to a specific purpose, under the general

direction of a given board. Shares to the extent of the donor's contribution are assigned in a particular station, the donor thus having a share in the entire work of the station. This is known as the "Station Plan" of giving.

107. Reflex Influence.—No church, school, nor Christian can honor the Master by endeavoring to carry out his last command without receiving a great blessing. The power and effectiveness of a local school in its own work are usually in proportion to its interest in the world-wide Kingdom. If it will "make a little cake" for others first, it will have all it needs at home. This rule is without exception.

Test Questions

1. Repeat the quoted sentence at the beginning of paragraph 96.
2. What are the duties of the missionary secretary?
3. Of the missionary committee?
4. What missionary equipment is desirable?
5. State how a mission-study class may be conducted.
6. What plan may well be used for a Missionary Sunday?
7. For a Missionary concert?
8. What is usually the measure of the power of the local school?

Lesson 10

Organized Adult Classes

108. Organized classes have existed in small numbers here and there for many years; not until recently, however, has the attention of the Sunday-school world been especially attracted to them. When once their value became recognized the idea spread rapidly, and the organized adult class is now one of the most prominent features of Sunday-school work almost everywhere.

109. Organization.—Elaborate organization will not be needed, except in very large classes. It is best to organize men's classes and women's classes separately. Call together by announcement and invitation those who are interested in forming a class, for conference. Furnish them with the leaflets on organized classes furnished by the denomination or by the International Sunday School Association. Explain the method and purpose of class organization. Endeavor to secure a definite number of charter members to begin with. Adopt the suggested International constitution, or some other if better suited to the needs of the class; or appoint a committee to draft the sort of a constitution desired. Secure the International Certificate of Recognition, which should be framed and hung upon the walls of the class-room. It will be well to make the organization conform to the standard set up by the International Sunday School Association, and outlined in their leaflets.

110. Purpose.—The real purpose of class organization is to make the class more effective in those things for which a Sunday-school class exists. Genuine, faithful Bible study for the purpose of leading men and women to Christ, developing Christian character, training for service, securing their membership in the church, and setting them to work, is the business of the class. Everything else must contribute to this. With this as the goal, any wisely conducted class will succeed; but if anything else overshadows this, true success is impossible. Thoroughly organized classes will solve the problem of holding

men and women in the Sunday-school, and are doing it continually.

111. Officers and Their Duties.—Elect a president, vice-president, secretary, and treasurer, whose duties will be those usually performed by such officers. The president will preside, not only at all class meetings, but at the regular Sunday session of the class as well. The most important officer to choose is the teacher. Select the very best teacher obtainable, and one, if possible, who is well known and liked by the class The teacher and president should be ex-officio members of all committees. Other officers may be chosen as they are needed.

112. Committees.—Appoint but few committees to start with, and others as the need arises.

The Executive Committee may consist of the general officers of the class and the chairmen of the various standing committees.

The Membership Committee will seek to secure new members, look up the absentees, and visit the sick. As the class grows in size, part of this work may be assigned to special committees.

The Devotional Committee will have in charge the devotional services of the class on Sundays and at other meetings.

The Social Committee will welcome and introduce new members and visitors; it will also seek to cultivate the social side of the class, providing such gatherings and entertainments as may be approved.

The growing needs of the class will suggest special committees from time to time.

113. Name.—There is inspiration in a good name. It may be the name of some prominent person in the denomination or community, but it is better not to use the name of any one still living. Or the name may have the charm of secrecy—a word or initials—with a significance known only to the class. Whatever name is adopted, make much of it. Let it be prominent on all the class printing. Many classes adopt "colors," and decorate their class-room with them; some choose a class flower, to be worn on special occasions. Class stationery and whatever else will tend to cultivate a class spirit is desirable.

114. Class Meetings.—There should be regular meetings

of the class, at least quarterly. The social committee will usually arrange for these meetings, but occasionally another committee should be in charge, as the literary or athletic committee. The great occasion of the year will be the annual meeting, when a special effort should be made to secure the presence of all members, past and present. The election of officers, a banquet, a fine program, and a glad reunion will be its customary features.

115. Relation to the School.—The organized class should be a part of the Sunday-school with which it is connected. It will be better if during the opening or closing service the members of the class can sit with the school. Their relation to the school should be the same as that of any other class. Class spirit is good, but school spirit is better. They should use the regular Bible lesson. Nearly all classes which have turned aside from the Bible lessons have gone down. They should contribute to the regular school fund, and comply with all the requirements of the school. The influence of large organized classes upon the boys and girls, thus emphasizing loyalty to the school, is very great.

116. Relation to the Community.—Organized classes are now combined in a regular department of the organized or International Sunday-school work. Each organized class should co-operate with others in extending and improving organized class work and methods. Delegates should be sent from the class to conventions and conferences, and make report to the class upon their return. The International emblem, a small red button or pin with a white center, will enable members of organized classes to recognize each other when they meet. Much helpful literature for organized classes is now in print, in the form of periodicals, lesson helps, and books for teachers, officers, and scholars.

117. Benefits.—A class spirit is fostered. The class becomes a working force and unit. The organized class has something definite to do. It sets every member to work. It helps to hold the big boys and girls in the school. It interests men and women in the study of the Bible and in the church. It furnishes workers for the church and Sunday-school, teachers for mission schools, speakers and singers for evangelistic meetings upon the

street and elsewhere. It gives strength and dignity to the school. It adds largely to the school's financial resources. Organization carries many a class over the dead center of discouragement, or the weakening influence of being without a teacher. A well-organized class will grow, for a time at least, whether it has a teacher or not.

Test Questions

1. Explain a method for organizing an adult class.
2. What is the purpose of such organization?
3. What officers does an organized class need?
4. What committees?
5. What are the advantages of a name for the class?
6. What is the right relation of such a class to the school?
7. To the community?
8. State the benefits of an organized class.

Text Questions for Review

Lessons 6 to 10

1. What should be the most important feature of the Sunday-school session?
2. Who should be in a teacher-training class?
3. What may the teacher accomplish between Sundays?
4. What is a Workers' Meeting?
5. What is the "Angle Method" of study at that meeting?
6. What are the duties of the financial board?
7. How may a mission-study class be conducted?
8. What is usually the measure of a school's power?
9. How may an Adult Class be organized?
10. State the benefits of an organized class.

NOTE.—This entire subject is fully and helpfully discussed by Mr. Lawrance in his book "How to Conduct a Sunday School."

APPENDIX

Teaching Hints

Two years of time preferably should be allowed for the completion of these lessons. The International Association will grant a diploma upon the completion of the First Standard Course, provided at least one study year has been spent in pursuing the fifty lessons.

If the book is studied by a normal class, meeting at the time of the regular lesson period on Sunday, only a half-hour will usually be available; and in this case at least one hundred half-hour periods, extending over two teaching years, should be used for the fifty lessons. If full hour periods are available, the course may be completed within one year of fifty lesson periods.

The Book

Although the numbered lessons begin with the story of Adam on page 14, there are two chapters which may be used as preliminary material, if the leader chooses. One of these is "How the Bible Came to Us," by Professor Price, on page 123. There are fifteen numbered paragraphs in this chapter; if there are at least fifteen members in the class, a profitable hour could be spent by assigning a paragraph to a member, several days ahead, with the understanding that each one was to read the entire chapter, but to be specially prepared in his assigned paragraph. At the time of the lesson hour pencil and paper could be supplied to each member of the class. Then beginning with paragraph 1, all books closed, the assigned member could state from memory the contents of the paragraph, while all the others silently write down wrong statements or omissions—these to be brought out later.

The chapter on the Bible, page 11, should also precede the numbered lessons. The chart given is easily remembered and each member might reproduce this chart from memory and tell something of each of the several periods enumerated.

The Lessons on the Book.—It will be seen that each lesson is composed of several parts: (a) The historical outline, which is placed first; (b) the geographical work, in a statement of

places and an outline map; (c) a paragraph designated "Significance of Events"; (d) the story of the period briefly retold in simple language. Note the following suggestions:

(a) *The Historical Outline.*—These outlines, taken altogether, constitute a complete statement of the essentials of Bible history. They are the framework upon which may be built as elaborate a Bible story as one may wish. The outlines may well be used for memory work and in question drills and reviews.

(b) *The Geographical Work.*—In most of the chapters the maps are so simply drawn that they may be used for geography drill, each student being asked to draw (without tracing) the simple map connected with the lesson, and locate the places mentioned.

(c) *Significance of Events.*—These paragraphs, taken together, form a concise story of the progress of redemption and revelation, and state the spiritual teaching of each period. The essentials of these statements may be memorized, but students should be required to express the thought in their own language.

(d) *The Retold Bible Story.*—Emphasis upon the memorizing of the other three parts of the lesson should not prove an excuse for passing by the Bible narrative here given. Without this the other work may prove dry and uninteresting—a task. The student who reads and rereads the narrative with care will find his memory work in the other portions invested with a vitality that will otherwise be missing. The narrative section will furnish abundant material for brief debates, informal discussions, assigned papers on special topics, and many other helpful methods. Bible study of historical facts in rigid outline may be made as dry as dust. Bible study aglow with human interest and enthusiastically pursued by diversified methods may be made the most interesting study that can be undertaken.

Using the Blackboard.—The blackboard may be used with great profit as an aid in reviewing a lesson, either at the close of a teaching period, at the beginning of a period following a lesson assigned for home study, or at intervals in the course after covering several lessons. No special blackboard outlines are offered in this book; it is urged that each leader shall construct his own blackboard review from the historical outlines at the beginning of each lesson on the Bible. Such a blackboard review

should be accompanied by questions and answers. Here is an illustration of the blackboard use of the outlines of Lesson 1, The Book, page 14, *after the entire lesson has been carefully studied and with all books closed.*

Leader.—What are the great divisions of the Bible?

Answer.—Old Testament and New Testament.

(Here may follow a drill on the Books of the Old Testament in their order.)

Leader.—We will begin with the study of *The Old Testament Division* (write).

Leader.—How may this be divided?

Answer.—Into a prelude and five periods.

Leader.—What does the prelude tell about? (Write *Prelude.*)

Answer.—*Story of creation* (write).

Leader.—Where do we read about it?

Answer.—*Genesis 1, 2* (write).

Leader.—Where do all things have their origin?

Answer.—In God.

Leader.—What does the first period tell about? (Write *First Period.*)

Answer.—The creation of *Adam* (write).

Leader.—What "beginnings" do we see in this period?

Answer.—*The beginning of the human race, sin, and redemption* (write).

Leader.—Where is this told about?

Answer.—*Genesis 3* (write).

Leader.—Who is the leading person of the second period? (Write *Second Period.*)

Answer.—*Noah* (write).

Leader.—What event is chronicled in connection with Noah?

Answer.—*The flood* (write).

Leader.—What great structure was built in this period?

Answer.—*The tower of Babel* (write).

Leader.—What punishment came to the people for building this tower?

Answer.—*Confusion of tongues* (write)

Leader.—Where do we read about this period?

Answer.—*Genesis 6–11* (write).

This method may be followed in the case of each of the Bible lessons. The blackboard outline for the entire first lesson would appear about as follows, after being built up step by step:

The Old Testament Division

Prelude.—Story of Creation (Genesis 1, 2)
First Period—Adam
The beginning of { Human race / Sin / Redemption }
Second Period—Noah—the flood
Tower of Babel—confusion of tongues
(Genesis 6–11)
Third Period—Abraham—chosen family
Egypt—prosperity—oppression
Moses—Exodus
Journeys
Canaan
Judges
(Genesis 12 to Judges 1 : 21)
Fourth Period—Saul—David—Solomon
(1 Sam. 10 to 1 Kings 12)
Fifth Period—Captivity—return
Ezra, Nehemiah
(2 Kings 25)

Each leader will thus be enabled to use the blackboard in his own way, basing the drill on the outline material at the beginning of each chapter; this blackboard review will be brought to the students with a freshness not secured when suggested outlines are printed with each lesson.

Familiarity with maps should be encouraged at every point. The leader may accustom the class to the question, "Where is that place?" nearly every time a town or locality is named. The average beginner in Bible study is afraid of a map; the more familiar he becomes with these maps, the more confidence he will have in his own Bible knowledge.

The New Testament Section.—In the several chapters beginning on page 71 the historical outline consists of a harmony of the Gospels. It is not intended that the student shall memorize this harmony; but the ability to reproduce from memory the journey map published in connection with each section of the harmony would give the student a very helpful grasp on the order of events in the life of Christ. The use of a journey map as a basis for telling the story of a chosen period will fix events and geographical location in mind at the same time.

The Pupil

The lessons on The Pupil enter a field of study with which the average teacher is perhaps less familiar than with the Bible section. Hence the leader will do well to begin slowly and to allow plenty of time for discussion in the class. Professional teachers who have studied the science of psychology may be very helpful in occasional talks to the class, provided you are assured in advance that they will not confuse the students by the use of technical terms. Such talks from outsiders should be brief, and confined to one phase of the subject, and time should be allowed for questions by the students and informal discussion.

Students should be encouraged to find their own illustrations for certain well-defined statements. Take, for instance, the paragraph *Imitation* under numbered paragraph 6, on page 144. One or more students may be asked to bring illustrations of this statement from their own home or Sunday-school experience in a given week. One will tell how he saw a neighbor's boy try to keep step with his father while on a walk. Another will describe the actions of a little girl she saw dressed in her mother's skirt—actions plainly imitative of the mother herself. Illustrations like these observed and reported by the students themselves will greatly aid in the study of the section, and will be much more valuable than illustrations ordinarily furnished in the text. The leader is urged, however, to challenge any illustration which misses the point or gives a wrong impression.

Bringing the Teaching to a Focus.—In some cases the superintendent of the department which includes the age under discussion (as, for instance, The Beginners Department), whether

a member of the class or not, may be invited to tell in from five to ten minutes how far he or she is able to meet the *opportunities*, supply the *needs*, overcome the *difficulties*, and realize the *results* so clearly stated by Mrs. Lamoreaux in the closing paragraphs of each chapter. This would give the whole lesson a local setting and application.

The Teacher

The remarks in the first paragraph of the section under The Pupil, just preceding, apply equally here. Outside help is desirable, but simplicity in treatment must be maintained. Profound knowledge of a subject does not insure ability to restate that knowledge in simple terms. Better not have the profound knowledge displayed if it is going to leave the students in confusion.

The principle of home-made illustrations referred to above applies equally well to the section on The Teacher.

It is safe to say that each adult student in the class will remember teachers who have excelled in the points enumerated by Dr. Brumbaugh. The student should be encouraged to take a statement like that found in paragraph 4, page 182, and say to himself. "Which of my teachers was notably enthusiastic? How did this enthusiasm impress me? How did it help him in teaching great truths?" These observations may frequently need to be made quietly to the student's self. But they will greatly help him to master the laws of teaching.

The School

Here is a section dealing with a concrete subject, and illustrations will be within the range of vision of every one who is associated with Sunday-school work. At the very outset there may be found those who will take exception to many of the suggestions made, because they are deemed to be impracticable in "our school." This attitude should be firmly but patiently overcome. If discussion proves that the thing suggested is undesirable, or that a better method may prevail, that is a point worth making. But the argument that a thing is desirable but

"impossible" should have no footing in a teacher-training class. Let the motto be, "If it ought to be, it can be."

The teacher may be inclined to skip a paragraph like that on The Secretary. "Of what interest is that to me?" she may ask. The answer is simple: No one is equipped to be a teacher who doesn't know the school as a whole; and no one knows the school as a whole who doesn't know it in its several essential parts. Only when the teacher knows the secretary's duties, for instance, is that teacher prepared to see how careful he should be in meeting his obligations to the secretary in the line of the latter's official work. Each teacher should be encouraged to study executive problems, such as those relating to the superintendent and other officers, as if they were his own; and at least he should discover his part as a teacher in helping the executive officers to make the school a success.

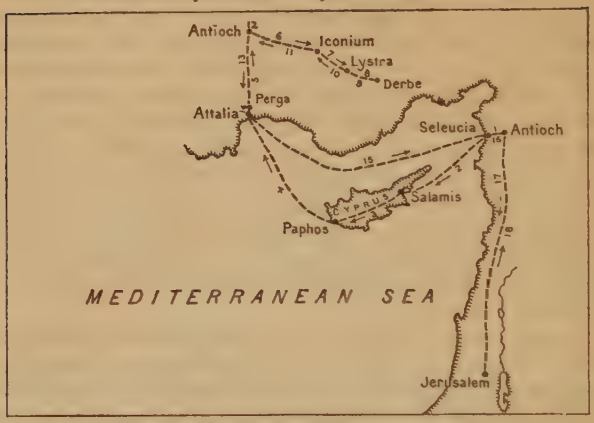
In many localities sections of the class may visit other schools and report back to the class upon the features in which these schools excel. This offers a practical laboratory method for the concrete teaching of these lessons. Of course, such visits should be made with the knowledge and consent of the superintendent of the school visited; and at such times and in such manner that the work of the school will not be disturbed. Teachers of regular classes will greatly profit by an occasional trip to another school; it is time gained rather than lost.

Teacher-training superintendents find a marked tendency in some classes to discontinue the work after the section on The Bible has been covered. It is a false notion that a knowledge of the Bible is the only thing necessary for Sunday-school teachers. Leaders should enthusiastically carry their classes past this common "dead-point" over into the sections on The Pupil, The Teacher, and The School; this special effort to arouse enthusiastic interest in what is to come after the Bible course will often prevent students from dropping out of the class.

In all the work "make haste slowly." It is more important to get the work done well than it is to get it done in a given time.

Charts of Paul's Journeyings

From "A Chart of Paul's Journeyings," Arnold, Published by The Sunday School Times Co.



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First Journey

Antioch. Paul and Barnabas commissioned (Acts 13 : 1–3).
1. Seleucia. Embarked (Acts 13 : 4).
2. Salamis. Preached in synagogues (Acts 13 : 5).
3. Paphos. The sorcerer (Acts 13 : 6–12).
4. Perga. John Mark returned (Acts 13 : 13).
5. Antioch of Pisidia. Preaching and persecution (Acts 13 : 14–50).
6. Iconium. Strife (Acts 13 : 51 to 14 : 7).
7. Lystra. Paul stoned (Acts 14 : 8–19).
8. Derbe. Made many disciples (Acts 14 : 20, 21).
9. Lystra.
10. Iconium. } Confirmed disciples (Acts 14 : 21–24).
11, 12. Antioch.
13. Perga. Spoke the Word (Acts 14 : 25).
14. Attalia. Embarked (Acts 14 : 25).
15, 16. Antioch. Reported their work (Acts 14 : 26–28).
17. Jerusalem. Council (Acts 15 : 1–29).
18. Antioch. Tarried, preaching (Acts 15 : 30–35).

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Second Journey

Antioch. Paul and Barnabas disagree (Acts 15 : 36–40).
1. Syria and Cilicia. Confirming churches (Acts 15 : 41).
2. Derbe and Lystra. Timothy accompanies (Acts 16 : 1–3).
3, 4. Iconium, Antioch. Delivering decrees (Acts 16 : 2, 4, 5)
5. Galatia, Phrygia, Mysia, Troas (Acts 16 : 6–8).
Troas. Macedonian call (Acts 16 : 8–10).
6. Samothrace, Neapolis (Acts 16 : 11).
7. Philippi. Lydia; the jailer (Acts 16 : 12–40).
8, 9. Amphipolis, Apollonia (Acts 17 : 1).
10. Thessalonica. Church planted (Acts 17 : 1–9).
11. Berœa. Preaching, strife (Acts 17 : 10–14).
12. Athens. Address on Mars' Hill (Acts 17 : 15–34).
13. Corinth. Church planted, Aquila and Priscilla (Acts 18 : 1–17).
14. Ephesus. Left Priscilla and Aquila (Acts 18 : 18–21).
15. Cæsarea. Landed (Acts 18 : 22).
16. Jerusalem. Saluted the church (Acts 18 : 22).
17. Antioch. Spent some time (Acts 18 : 22, 23).

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Third Journey

Antioch. Departed from (Acts 18 : 23).

1–5. Galatia, Phrygia, Ephesus. Stablishing disciples (Acts 18 : 23).

Ephesus. Apollos, Tyrannus, Demetrius (Acts 18 : 24 to 19 : 41).

6. Troas (2 Cor. 2 : 12, 13).

7–13. Macedonia, Greece. Gave exhortation (Acts 20 : 1, 2).

Greece. Spent three months (Acts 20 : 3).

14–18. Philippi. Set sail (Acts 20 : 4–6).

19. Troas. Eutychus restored (Acts 20 : 6–12).

20. Assos. Took in Paul (Acts 20 : 13, 14).

21. Mitylene, Chios, Samos, Miletus (Acts 20 : 14, 15).

Miletus. Visit of Ephesian elders (Acts 20 : 15–38).

22, 23. Cos, Rhodes, Patara, Cyprus, Tyre (Acts 21 : 1–3).

Tyre. Tarried seven days (Acts 21 : 3–6)

24. Ptolemais. Abode one day (Acts 21 : 7).

25. Cæsarea. Virgin prophets, Agabus (Acts 21 : 8–14).

26. Jerusalem. Report of Paul's Gentile ministry (Acts 21 15–26).

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Voyage to Rome

Jerusalem. Paul's arrest (Acts 21 : 27–36).
Jerusalem. Address in the Hebrew language (Acts 21 : 37 to 22 : 29).
Jerusalem. Address before the sanhedrin (Acts 22 : 30 to 23 : 11).
Jerusalem. Plot of the Jews (Acts 23 : 12–32).
1. Cæsarea. Examination before Felix (Acts 23 : 33 to 24 : 23).
Cæsarea. Before Felix and Drusilla (Acts 24 : 24–27).
Cæsarea. Before Festus, appeal to Cæsar (Acts 25 : 1–12).
Cæsarea. Before Agrippa and Bernice (Acts 25 : 13 to 26 : 32).
2–5. Sidon, Cyprus, Myra, Cnidus, Crete (Acts 27 : 1–13).
6. Sea of Adria, Melita. Shipwreck (Acts 27 : 14–44).
Melita. Rescue, miracles by Paul (Acts 28 : 1–11).
7. Syracuse. Tarried three days (Acts 28 : 12).
8, 9. Rhegium, Puteoli. Found brethren (Acts 28 : 13, 14).
10, 11. Appii Forum, Three Taverns. Met by brethren from Rome (Acts 28 : 15).
12. Rome. Conference with Jews (Acts 28 : 16–29).
Rome. Preaching in own hired house (Acts 28 : 30, 31).

ASSYRIA AND CANAAN

THE TWELVE TRIBES

THE EXODUS AND WANDERINGS

THE NORTHERN AND SOUTHERN KINGDOMS

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